REPORT RESUMES

ED 015 253 VT 002 350

REPORT ON DIFFERENCES IN ETHNIC LEARNING STYLES.

BY- SMITH, D.B.

EDUCATIONAL DESIGN INC., NEW YORK, N.Y.

PUB DATE 66

EDRS PRICE MF-$0.50 HC-$5.08 125P.

DESCRIPTORS- *ETHNIC GROUPS, *NEGRO STUDENTS, DISADVANTAGED YOUTH, OUT OF SCHOOL YOUTH, PUERTO RICANS, *LEARNING PROCESSES, *INTEGRATION EFFECTS, INTERACTION PROCESS ANALYSIS, GROUP BEHAVIOR, COMPARATIVE ANALYSIS, *VOCATIONAL EDUCATION, TEACHING METHODS, DISCUSSION (TEACHING TECHNIQUE), FEDERAL PROGRAMS, POVERTY PROGRAMS, CULTURAL DIFFERENCES, VOCATIONAL SCHOOLS, INDIVIDUAL CHARACTERISTICS, COMPOSITION (LITERARY), JOB CORPS,

TO TEST THE HYPOTHESIS THAT CULTURALLY-BASED WAYS OF LEARNING AND COMMUNICATING MIGHT HAVE IMPLICATIONS FOR TEACHING, AN ANTHROPOLOGIST AND A BEHAVIORIST CONDUCTED BOTH FORMAL AND INFORMAL OBSERVATIONS AND INTERVIEWS IN FOUR JOB CORPS CENTERS AND TWO VOCATIONAL HIGH SCHOOLS, ONE WITH A STUDENT POPULATION OF 86 PERCENT WHITE AND 14 PERCENT NEGRO, AND THE OTHER ALL NEGRO. THE STUDY POPULATIONS WERE INVESTIGATED IN TERMS OF FORMAL LEARNING, INFORMAL LEARNING, AND TECHNICAL LEARNING TO DETERMINE WHETHER VARIOUS GROUPS OF THE POOR UTILIZE THESE TYPES OF LEARNING DIFFERENTLY AND IN DIFFERENT FORMS AND WHETHER ETHNIC LEARNING STYLE MIGHT BE DEFINED BY THE PATTERN OF UTILIZATION. NO SIGNIFICANT DIFFERENCES IN LEARNING STYLE AMONG THE ETHNIC GROUPS WERE DISCERNIBLE. THE LEARNING OUTCOMES WERE RELATED TO FACTORS SUCH AS TEACHING STYLE AND NOT TO ETHNIC BACKGROUND. HOWEVER, THE PROPORTION OF NEGROES IN A GROUP SEEMED TO INTERVENE IN THE EFFECTIVENESS OF TEACHING. WHEN THE PROPORTION WAS LOW THE INTERACTION RATES WITH OTHER MEMBERS WAS LOW, AND STEREOTYPED BEHAVIORS, RHYTHM, SLOWNESS, DOCILITY, AND HIGHLY SLURRED, DIALECT SPEECH WERE EXHIBITED. WHEN THE PROPORTION WAS HIGH, THE INTERACTION WAS GREATLY INCREASED, AND STEREOTYPED BEHAVIORS WERE REPLACED BY HIGHLY POLITICAL, POWER-CONSCIOUS ONES. THE TEACHER WAS ALSO MADE TO FEEL THE POWER OF THE GROUP. IT WAS RECOMMENDED THAT SPECIAL ATTENTION BE GIVEN IN STAFF TRAINING TO PROBLEMS CREATED BY ETHNIC PROPORTIONS, AND DURING THE FIRST 30 DAYS, AN EFFORT BE MADE TO HELP RURAL CORPSMEN ACHIEVE GREATER VERBAL PROFICIENCY. THE APPENDIX CONTAINS EXAMPLES OF STUDENT WRITING AND OUTLINES FOR DISCUSSION MEETINGS. (PS)

ED015253

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL OFFICE OF EDUCATION POSITION OR POLICY.

REPORT ON
DIFFERENCES IN
ETHNIC LEARNING STYLES

Prepared by D. B. Smith, Ph.D.

Submitted by EDUCATIONAL DESIGN, INC., New York, N. Y.
to the OFFICE OF ECONOMIC OPPORTUNITY Washington, D.C.
in fulfillment of CONTRACT 1425

1966 (est.)

VT002350

DO NOT FILM THIS PAGE

ATTENTION: EDRS

According to an arrangement made with you by Central ERIC, the document ED 015253 is to be filmed for the May issue of Research in Education and held to be filmed for the (MP) Manpower publication.

DO NOT FILM THIS PAGE

VT 002350

MP 000120

TABLE OF CONTENTS

Introduction 1

Research Observation 6

Structured Learning 11

Unstructured Learning 44

Orientation 51

Crises 54

Control Groups 56

Recommendations 60

Appendices

INTRODUCTION

The old American ideal of the melting pot has been one of the underlying premises of Job Corps since its inception. Job Corps Centers bring together Corpsmen of various ethnic backgrounds from different regions of the country. It is important for purposes of socialization and the breakdown of provincialism that such a mixing take place. Attitudes of prejudice and regionalism, of opposition to the society at large and to the adult world contribute to the unemployability of disadvantaged youth. The experience of meeting and learning to work and live with other young men of widely differing backgrounds contributes to the occupational viability of Corpsmen.

Original Hypotheses

It was originally hypothesized that culturally-based ways of learning and communicating might have implications for teaching. If it were found that marked differences occur, it was suggested that steps be taken on the basis of these differences toward optimalizing instruction by modifying teaching approaches for various groups.

It was proposed that the study populations be investigated in terms of 3 types of learning described by Edward T. Hall in The Silent Language. They are:

1. Formal learning
2. Informal learning
3. Technical learning

Formal learning takes place through precept and admonition. It is binary in nature. The subject generally invites the communication and is assured that he is correct or told that he is incorrect and given the correct form.

Informal learning occurs when the subject is not given an answer and is tacitly directed to observe his environment for a suitable model.

Technical learning, by contrast, is rationalized instruction. The subject is presented with an analytic appraisal in the form of a definite series of steps to an objective and is given the reasons for following this course.

It was hypothesized that various groups of the poor utilize these types of learning differentially and in different forms, and that ethnic learning style might be defined by the pattern of utilization.

Intervening Variables

The study discovered in the institution settings where observations were made that no significant differences in learning style among ethnic groups was discernible. It is suggested that such differences may, indeed, exist in childhood when the major influences on learning derive from the home. Nonetheless, the institution of the school and of Job Corps intervenes in such a dramatic fashion that youths in these settings exhibit behaviors in learning that directly relate to the institution and tend to obliterate family influences. Thus, the learning outcomes in such institutional settings relate to factors such as teaching style and not to ethnic background.

The learner, whatever his ethnic background, responds to the expectations of the teacher and of institution. Where standards and objectives are clearly defined and consistent, and where adequate positive reinforcement is provided for meeting these standards, students of all ethnic groups respond similarly. Thus, as has been long maintained by behaviorists, the burden of learning lies with the teacher and the institution of learning, not with the learner.

One variable seems to intervene in the effectiveness of teaching. This is the ethnic composition of the learning group. Where the proportion of a minority ethnic group, particularly Negroes, is either small or large learning outcomes tend to differ. Thus, it was discovered that where Negroes comprised less than 8 or 10 percent of the learning group or more than 35 or 40 percent learning outcomes for Negroes and others in the group tend to be different.

Differential learning outcomes for Negroes and others when the proportion of group conforms to the above levels appears to be based on complex factors. When the proportion is low, Negroes group together and maintain low interaction rates with other members of the group. They exhibit stereotypic behaviors, rhythm, slowness, docility, highly slurred, dialect speech, etc. When the proportion is high, Negro behavior differs. The Negro group maintains its cohesiveness, but interactions with others is greatly increased. The stereotypic behaviors disappear and in their place are substituted highly political, power-conscious behaviors. Other members of learning groups are manipulated and sometimes threatened. The teacher is also made to feel the power of the group. The result is that great energy is devoted to pursuits that diminish the effectiveness of teaching and learning in the classroom..

There is no question in both of these situations that the behavior of students and teachers are mutually reinforcing. In the first instance, the stereotypic behaviors exhibited by the Negro students reinforce the teacher's (white or Negro) belief that Negroes are stupid and that the job of teaching them is hopeless. On the other hand, power-conscious behavior equally derives from the students' understanding of the basic fear of Negroes and reinforces this belief in the teacher. The teacher, in turn, often stops teaching and becomes a frightened policeman.

Where the proportion of Negroes in the learning setting is between 10 and 35 percent the teacher apparently is neither threatening or threatened. And where clear standards are uniformly maintained Negro performance does not significantly differ from the performance of others.

Rural-Urban Differences

Rural Corpsmen, in general, have greater difficulty in adjusting to Job Corps and are slower learners than urban Corpsmen. This is true independent of ethnic background. Rural Negroes, Mexican-Americans and whites all find Job Corps more alien and are slower to participate in any activity than their urban counterparts. They, typically, do not have the verbal facility, sophistication and range of experience with which the urban Corpsman arrives.

RESEARCH OBSERVATION

The study was carried out in 4 Job Corps Centers and 2 vocational high schools. Job Corps Centers included:

- Conservation Centers
    - Harpers Ferry
    - Schenck
    - Wellfleet
- Urban Centers
    - Kilmer

The two vocational high schools are located in Baltimore, Maryland. One of these schools has a student population which is 86 percent white and 14 percent Negro. The other is an all-Negro school.

Job Corps Centers Observed

Center	Activities Observed
Kilmer	Social education Communications Math/science G.E.D. Food service Electronics Electrical repair Welding Trucking Orientation Recreation

	Dormitory
	Group sessions
Harpers Ferry	Reading Math World of work Social studies
	Archeological restoration
	Recreation
	Dormitory
	Disciplinary board
Schenck	Reading Math Social studies
	Roadbuilding
	Athletics
	Dormitory
	Disciplinary board
Wellfleet	Reading Math Social studies
	Gym construction
	Recreation
	Dormitory
	Disciplinary board

Vocational High Schools Observed

	Students		Teacher
	White	Negro	
School A			
Automotive Mechanics			
Section 1	13	3	White
Section 2	11	4	White
Electronics Technician			
Section 1	15	8	White
Section 2	15	7	White
School B			
Automotive Mechanics			
Section 1	0	25	White
Section 2	0	25	Negro
Electronics Technician			
Section 1	0	14	White
Section 2	0	10	Negro

In all Job Corps Centers, Corpsmen were observed in the following kinds of learning situations:

1. Structured
    - basic education
    - vocational education
    - work projects
    - physical education
2. Unstructured
    - break-time activities
    - leisure-time sports
    - other leisure time activities in and out of dormitories
3. Orientation (only at Kilmer)
4. Crises
    - group interaction sessions
    - disciplinary reviews

Unfortunately, the only Center that had an operating orientation program at the time of the observations was Kilmer.

Vocational high school A was an all-white school until two years ago. It was observed during its just integrated year when Negroes comprised fewer than 3 percent of the students, and again, in conjunction with this study, when Negroes accounted for approximately 14 percent of the school population.

The observations were carried out by a trained anthropologist and a trained behaviorist. In addition to observing, wherever it was possible the investigators participated with Corpsmen. Participation took place mainly in leisure-time activities. At all Centers, except Wellfleet, where no bed was available, the observer spent at least one night in the dormitory with Corpsmen. Interviews, both formal and informal, were undertaken in all Centers with staff and Corpsmen. Various materials in classes and orientation were collected and are included in an appendix to this report.

STRUCTURED LEARNING

Kilmer

The most intensive observation of basic education classes took place in the Food Service School. Basic education, here, was divided into social education, communications and math/science. The school attempted to implement a specific approach to education, based on Daniel Fader's book, Hooked on Books, which is called the saturation and diffusion approach.

Although the approach is viewed by the Food Service School as a clever motivation technique, its bases are behaviorist and sound. The idea is to expose the student to a great variety of stimuli and when he responds to reinforce him for his behavior. The classroom should be "saturated". It contains reading materials of all kinds (books, magazines, newspapers, maps, pictures); typewriters; tape recorders; language masters; as well as games, such as chess, checkers, and various word games like scrabble. It is felt that this saturation will force the Corpsman to pick up something or play with something, since he must stay in the classroom for prescribed periods of time. Once he picks up something, begins to play or read whatever, the staff feels he is on his way to being hooked into an interest in things and thereby into an interest in being educated. Once such a start is made further progress is possible and his own efforts can be channelled into more educationally productive activities.

Teaching procedures are very relaxed and permissive. Participation in classroom activities is not forced. There are six instructors in this school, three on the slower level and three on the more advanced level. Symbolically, the slower group is on the first floor and the advanced group on the second.

Social education: The room is equipped with tables arranged along three sides of a rectangle which is completed by a blackboard. The rest of the room contains tables with magazines of varying sorts from the "Playboy" type to Time/Life types to more specialized and directly education publications. There are also stands with paperback books, some hard cover books, and maps. The walls are covered with pictures clipped from various sources with captions (some of a sexual nature, others political), which were created by the Corpsmen. Some of these are quite clever.

The instructor has the Corpsmen sit around the rectangular table during formal class instruction. Although he does not insist on participation, he does encourage it. During breaks and at other times, Corpsmen can be found reading various publications. The classes, themselves, deal with anything from health and hygiene to social problems. The instructor frequently uses prepared ditto materials, which he distributes and uses to elicit responses and to force Corpsmen to write responses down (see appendix; class lesson 9 and the lesson of 5/3/66).

In addition to efforts to elicit "spontaneous" verbal responses, there is a clear intent to encourage an attitude of criticism about the social status quo. Social definitions of deviancy, particularly as regards race and the poverty population, are discussed in great detail. When responses are elicited, the instructor quite blatantly reinforces Corpsmen with praise and attempts to use each response to encourage comments of interpretation or criticism from other Corpsmen. Thus, in the exercise dated 5/3/66, Corpsmen responses which were extremely harsh or punitive in nature were greeted by comments from other Corpsmen on how punishment fails to help a situation. Violence and punishment were seen by many Corpsmen as reinforcing behavior, not stopping it.

In the group observed, the Appalachian whites opted most frequently for punishment of a corporal type, although they admitted that such punishment had never changed their own behavior. Nonetheless, they saw such action as proper. The Negroes, on the other hand, tended toward a supportive posture. In general, the Negro perception of the etiology of anti-social behavior was much more sophisticated than the southern white, who appeared here, as elsewhere, to have little insight into human behavior and motivation. Clearly, one of the tacit objectives of the instructor was to counteract middle-class views of propriety and to develop some degree of tolerance in matters of class mores.

It was apparent during the course of these classes that the Negro Corpsmen were generally more articulate and aggressive in their participation in class. The instructor did not in most cases have to encourage them to volunteer opinions or comments, whereas in the case of the rural whites this was frequently necessary. Even when such encouragement was given, the whites would usually respond in short sentences and monosyllabically, rarely elaborating their views and rarely volunteering their opinions unless directed to do so either by the instructor or fellow Corpsmen. On the other hand, the Negro Corpsmen frequently responded to these exercises in terms of semi-sociological jargon. For example, in discussing someone who continuously steals, the Negroes' commented that this person must have problems at home and must be seeking through theft some form of identity and recognition; he is saying, "I exist, see me", or more correctly, "Look at me." Thus, they felt that change in the thief's behavior could not occur unless there was a change in his environment, his home, etc. Moreover, they pointed out that thievery was frequently the thing to do, and, therefore, what everyone did, and not necessarily a sign of a real problem, except in the sense that this was a societal problem. Punishment would not bring about a change in behavior, it would more likely reinforce the behavior.

The whites responded to this question by saying he should be punished physically. When asked why, they could not really provide an answer, except to say that this is how things are done. When asked if this would bring about changes in the behavior of the boy, they said no. And when asked if punishment of this type had ever effected their behavior, they said no. Nonetheless, they still maintained that this was the proper and right response to such activities. Similar responses were elicited for all transgressions listed on the hand out sheet; the Negroes usually seeking some rationalization of delinquent behavior and suggesting understanding, the whites usually calling for punishment.

Competition between Corpsmen was not encouraged, but the dominant numerical position of Negroes in relation to whites and other groups and their age advantage, either real or in terms of life experience, seem to me to account for the apparent and real superiority in such contexts. Consistently, the ratio of Negroes to whites affected the differential participation of these two groups in verbal activities. In other words, the structure of the Center made it possible for Negro Corpsmen, through weight of numbers and life experience, to compete with and dominate the whites in both classroom and dormitory, and in some ways to intimidate the whites and inhibit their responses and participation in these contexts.

Negroes more frequently asked questions and challenged the instructor's comments, as well as those of fellow Corpsmen. During a class in which film strips were shown describing various minority groups, it was clear that all the Corpsmen showed very little interest in groups such as the Germans, but when the strip was about the Jews, the Negroes responded, and did so in clearly ambivalent terms through the use of stereotypes (i.e. Jews have all the money, etc.). When the strip was on Negro contributions to American life, they paid close attention. The whites, on the other hand, showed little interest, frequently dozed off, and did not identify with any of the minority groups shown on the strips. It is an interesting point that of all the groups represented in the Centers, it is the whites that have the least chance to gain reinforcement in their identity, since they are de facto part of the white protestant majority, but at the same time have little pride or understanding of this position. While the Negroes and other groups are bombarded with literature and films, lectures and discussions trying to build up their image of themselves and their groups, this is not done for the rural whites, who have little pride in, or understanding of their group's position in American society.

The instructor feels that Corpsmen want to learn, but are hostile to the teaching situation because of their previous experience with it. This hostility is based largely on their histories of continuous failure, and therefore it is necessary to rebuild, or just to build from scratch, their confidence in themselves and their belief in their abilities to learn. This can be done by applying immediate and continuing rewards to each and every sign of positive behavior. Thus, the progress of each student is shown on charts and graphs. Obviously the direction of the curve acts as an immediate and direct reward for participation and progress, and, as can be seen, it also stimulates competition, though this point is not overtly made by the instructor. Underlying much of the teaching philosophy in all Centers is the idea of stimulating competition. The instructor also made the point that progress is frequently spasmodic, sometimes increasing for a time and then suddenly degenerating to an earlier level.

Once progress is begun, that is once a Corpsman begins to respond in any way, the instructor maintains he is hooked and can be worked with. He estimated that his success rate was approximately 40-50%. This estimate, based on observations and other sources of evaluation, is highly exaggerated.

When directly asked about differences in learning, the instructor responded by saying that Puerto Ricans had better basic knowledge and skills than Negroes and, therefore, responded to education better. He felt they asked more questions and were less hostile to authority. The urban Negroes were also seen as adapted to the educational context. In both cases, he tied this to the urban environment. He commented that Negroes seem to play roles more frequently than members of other groups, and that Puerto Ricans did so as well, but to a lesser degree. In general, he felt that urban Corpsmen were generally more manipulative than rural Corpsmen, and more apt to use their peer groups in learning. On the other hand, the rural whites were more opinionated, i.e., rigid in their beliefs, and quieter in general.

It should be noted that previously the instructor had responded to this question by saying, as most staff members did, that differences, with the exception of rural/urban ones, were individual and not group.

Observations in this class did not reveal any apparent differences in learning pattern, with the exception of those noted above and the relatively obvious rural/urban ones.

Communications: The room used was organized to minimize any feeling of "classroom." Although there were many tables, they were so arranged to make impossible any formal structured classes. They were divided by other furniture, and in a number of cases covered with magazines. Other space was filled by a newspaper rack, paperback book stands, shelves with hard cover books, a language master, tape recorder, typewriter, games, etc. The instructor had a desk and files for student progress material. The desk was so placed to make it impossible to use it as a center for formal teaching, though students could stand around it to talk with the instructor. Books, magazines and newspapers ranged from the classics to the National Enquirer. The newspapers could be read only by those who joined a club, which required a small contribution which was used to defray expenses of subscription.

The instructor does not teach in the traditional sense. He has tried to open the door, using various techniques. He has encouraged the Corpsmen to look in and to enter. His major technique is almost classically behaviorist. He uses positive reinforcement at every conceivable opportunity, and with many Corpsmen he is successful. It is a simple approach. The instructor responds to any activity with encouragement and praise, always with a mild admonition to try more. Each step, it is hoped, will lead to a next one, and the next to a further one, etc. This works in the following way. Every Corpsman in his class is assigned his own folder. The only thing required of him is that at the end of the class he put an entry in this file describing what he did that day. This can be anything or nothing, but there must be an entry. Thus, a Corpsman can make an entry such as, "I did nothing today," or "I read a story in a magazine," or "I wrote a letter on the typewriter today." Each day, at the end of the class, the instructor reviews these entries and always writes a comment or a response. The main component of this comment is a reinforcement, such as, "That is very good, you told me what you did today, I am glad to see you making regular entries." There may be some directive comment, such as, "That is an interesting point you made about the story, next time you might try to write it in a whole sentence and then explain what he meant." Or a comment directed at increasing the Corpsman's participation in this process such as, "Your entry today was very good, and you are reading some interesting stories, next time why don't you write more fully in your report what you read, don't just tell me the title of the story, tell me about the story in your own words."

Sometimes, the instructor's comments require an answer; at other times, no answer is requested. As one looks at the files, it is clear that many Corpsmen do respond favorably in the sense that their own reports increase in length, in detail and in sophistication. When this occurs, the instructor begins to channel the Corpsman into better stories, or articles. He finds books and magazines on subjects which seem to interest the Corpsmen as revealed by their reports and his talks with them. In many cases, progress, as shown in these files, is not consistent, or is very slow. Frequently, entries would not be made, or regression in their quality would occur, and the whole process would occur again.

When one walks into this classroom he finds what seems to be a total lack of organization. Some Corpsmen are reading newspapers, others are playing games, others reading books or magazines, almost always someone is at the typewriter, usually writing a letter home to his parents or to his girl friend, while others are doing nothing, or talking or napping.

Another approach taken is to encourage Corpsmen to write on anything they like. Many have never written anything before. Anything that is written by a Corpsman is prepared and run off on a duplicating machine as it was written. The instructor makes no grammatical or spelling changes in the writing. Copies are made so that the writing can be distributed to all the Corpsmen in the school and sometimes to other schools in the camp. At the time that observations were made, this had become increasingly difficult. Because of the subject matter and the tone of criticism of some of these writings, the administration had imposed an indirect form of censorship by making it very difficult to get this material duplicated. They did this by requiring the instructor to go through a number of channels to gain access to duplicating machines. Though ostensibly a directive to the entire Center, it seemed clear that this was directed primarily against this particular instructor and was in direct response to some things he had recently run off. There is no doubt that seeing his work distributed and printed up acted as a very positive reinforcer to many Corpsmen.

A number of these writings are included in the appendix to this report. In at least one case, the instructor was able to get one of these papers published in the Reader's Digest, for which the Corpsman received a fair amount of money. Reading these little papers, mainly autobiographical or descriptive, and frequently directly or unconsciously fantasy (see in particular "The War on Poverty," "A Puzzle," and "If You Think You Have Troubles"), one becomes aware of the amount of self perception many of these Corpsmen have. Many show humor, sensitivity, resignation, anger, but most of all confusion. Most were written by Negroes and Puerto

Ricans. A number of them show overt hostility toward the Job Corps, which is phrased in terms of frustration and feelings of promises broken, particularly in regard to the vocational programs. What also appears in a few cases, is a hostility toward the instructor and his teaching approach. The instructor is very aware of this feeling. He put it in these terms, some students express "insecurity" at the beginning of the program, they want to know "why don't you teach in front of class" and they initially direct their hostility and confusion at him. Some of these later come around. He tends to explain those that don't come around by saying that they are emotionally very disturbed, and this is manifested in hostility and distrust of the teacher. Those he can't reach, he categorizes as too sick to help, a common rationalization for failure in communications which was made by a number of staff members in all the Centers. What is interesting here is that these are usually those who were the best teachers and the ones who achieved the greatest degree of rapport with the Corpsmen. In a sense they were saying, we put out a lot, we really want to help and be friends. Since this is the case, if someone doesn't respond to me, (and most do), then it must be a failure on their part; they must be too sick to be reached.

This kind of negative response was encountered on a number of occasions from Corpsmen in the school. They were asked how they liked academic classes. Some did, but a number had reservations. They were uncomfortable with the lack of structure and their own inability to equate the classroom experience with learning. They complained specifically that they were not learning anything. However, many Corpsmen do respond favorable to this approach.

The instructor's position can be summarized by paraphrasing his comments. He feels that the goals of the Job Corps academic program (i.e., his goals) are clear. He feels that these goals are feasible because his team (the teachers in this school) are good (note here the emphasis on having a good team). It is not the techniques per se which are sufficient, but the quality and dedication of the staff. The goal is to bring up the basic skills of the Corpsmen, i.e., reading, math and social living, etc. This is to be done by changing the Corpsman's attitudes toward school, i.e., learning. He sees the Corpsman as ambivalent toward school. It has failed him, failed because it could not cope with the realities of his life. He feels that Corpsmen are scared to commit themselves again to education. Because previously they have failed to function and succeed, their self concepts are low, particularly their perceptions of their own abilities to be educated. The goal is to change attitudes toward learning and most importantly toward themselves. This can be done through the use of techniques of positive reinforcement as opposed to negative reinforcement; and through an effort on the part of the teacher to break through on a personal level, and most importantly to develop a feeling of trust. The worst thing that a teacher can do in this context is to go back on his promise, or not come through when expected to. As an example, misspellings in themselves may not be bad. They must be handled with sensitivity since they may be related to phonetic perceptions which may be at fault, not to an inability to spell (since in fact they may be spelling phonetically, and doing so correctly within the limits of their knowledge). These mistakes can then be cleared up by using the ear of the Corpsman - thus the language master - without implying or imposing direct rebuff at their efforts.

From observations, there were no significant differences in the class in ethnic learning style. Urban Corpsmen, particularly Negroes, had higher response levels in all areas, but urban white response levels were higher than rural Negroes.

The instructor when asked about ethnic differences reiterated the common statement that each Corpsman was an individual, and could be understood and treated only on this basis. However, he indicated his awareness that the urban Negro is supposedly better able to function in the Center, but stated he had not seen this himself. He felt that Puerto Ricans, as a group, were more distrustful than others and had greater difficulty accepting individualized instruction.

Math/science: The room was equipped with some laboratory apparatus, including a sink. On the walls were various guides to measurements, fractions and other visual scientific guides. The instructor was the only Negro of the three providing advanced training. He always appeared reserved and dignified. As opposed to the instructors previously discussed, he appeared to have little liberal fervor and was similar in his outlook to most of the Negro instructional staff encountered in the study The rest of the staff regarded him as extremely competent. One striking thing about this class was that there never seemed to be as many Corpsmen in attendence as in the other classes. Unlike the other classes, this class was clearly and explicitly vocationally oriented. Both the math and science taught were presented in terms of materials and concepts which a cook would utilize. Thus, fractions were taught in terms of spoonfuls, cupfuls, etc., and food values, constituents, etc. were emphasized on the science side. This seemed to be a relatively effective technique, particularly considering the Corpsmen's distaste for anything vaguely abstract. However, many of the Corpsmen in this school were there only because there were no openings in other schools and were biding their time until they could transfer to another school. This was one of the many reasons for poor attendance.

This class was more structured than the others, with more formal presentation of materials preceding individual work on problems. Observations and the instructor's reactions to my questions, indicated minimal observable differences in learning patterns.

The first floor, as already indicated, was reserved for Corpsmen with minimal academic qualifications, ranging from semi-literacy to almost total illiteracy. There were three instructors whose areas of instruction paralleled those of the second floor team. Physically, instead of three clearly demarcated rooms, there were only two on the first floor. One large room was used for communications and social education, and a smaller back room for science and math.

In the front room, tables were scattered throughout with various reading materials, i.e, magazines, reprints, paperbacks, etc. However, the abundance and diversity of this material was considerably less than above. The instructor, though he worked with Corpsmen, rarely seemed to be making any real effort. He was lethargic and seemingly uncommitted, which attitude carried over to the Corpsmen. Much the same audio-visual materials were utilized in this class. In fact, they were used here before being used upstairs. It appeared that such materials often were used to avoid instruction, a phenomenon observed in other contexts as well.

The learning situation here resembled most closely that found in the Conservation Centers. Programmed reading materials were emphasized, with the instructor working individually with each Corpsman. However, the abundance of other reading materials and games provided a greater variety of opportunity for Corpsmen distraction than found in Conservation Centers. Corpsmen used the classroom for napping to a far greater extent than occurred or was tolerated upstairs. Association between Corpsmen was primarily along color lines. Neither the instructor nor the observer perceived learning pattern differences, except for the greater verbal aggressiveness and facility of urban Negro Corpsmen. Interaction with the instructor appeared to be relatively random and individualistic. The second room had a number of tables in a three-quarter rectangle facing lab equipment (which the instructor claimed he had had to fight to get from the administration) and a blackboard. The general orientation of the class was similar to that described for the advanced class. Science and math were taught in terms of units and concepts applicable to the Corpsman's vocational interest in cooking. Demonstrations by the instructor were followed by exercises for the students. Here, as in all classes, the problem of Corpsmen continually entering the class made it impossible for sequential lessons to be prepared or conducted. Thus, different Corpsmen would be at different stages of their training based both on ability and time of entry into the school, as well as previous educational level achieved.

This class was frequently almost empty of Corpsmen. In general, morale in this class appeared to be low, and this was to a large extent the result of the instructor's behavior.

This instructor is worth a digression. A young Negro who had taught special students (underpriviliged) in the public schools of New Jersey, he presented a strange conflicting image of dedication and self-interest, and at the time of the study his actions were aiding in the breakdown in morale in this school. He had been at Kilmer from the beginning. He claimed great dedication to the aims of the Job Corps, insofar as these were gaining better economic conditions for disadvantaged youth, particularly Negro youth. At the same time, it was clear that he was very sensitive to his status as a Negro staff member. He conversed with the observer for long periods of time about how Negro staff members were discriminated against at the Center in terms of promotions to supervisory positions and in terms of salary. He complained that people with poorer qualifications got jobs over Negroes with better academic records and more degrees (the claim always seemed to relate not to actual qualifications, but to those represented symbolically by college degrees). He felt that those finally promoted, after pressure from the union and other pressures, tended to be Uncle Toms picked specifically since they would not rock the boat. Such advancements, he felt, were symbolic gestures of acquiescence to both the Negro staff members and outside Negro militant organizations. He claimed that not only was there racial discrimination, but there was also discrimination against the academic staff. He felt that the academic program was being sacrificed for financial reasons by Federal Electric's administrative staff, and claimed that dissident staff members who were fighting this trend had been offered the choice of resigning or being fired. Partially in response to these pressures and discriminations, felt and real, some of the staff members (apparently predominately the Negro staff) had formed a union to fight the administration, and this instructor was prominent in it. Support for the union by whites appeared to be unenthusiastic. He felt that he personally, was the focus of administration hostility and pressure since he had been instrumental in organizing and acting for the union. Other staff members in the camp, including Negroes, indicated that this instructor was a hot-head, not to be relied on. Clearly, he saw the Center as a series of binary oppositions, O.E.O. vs. Federal Electric, the government vs. O.E.O., administration (i.e., Federal Electric) vs. staff, teaching staff vs. residence staff, academic staff vs. vocational staff, Negro staff against white staff, Center vs. Corpsmen, etc. In outline, these oppositions actually relate to basic structural cleavages and tensions which did exist at Kilmer. Though he appeared to relate well to other instructors on the staff of this school, it was clear that his real affinities lay with other Negro cronies. Although individual whites might be tolerated and even used as a sounding board, he felt great antipathy to what he perceived to be a white power structure. Nonetheless, it is clear that he had great respect for the teaching of the second floor team.

He appeared to be a confessor and reinforcer of dissident Corpsmen, and was observed on a number of occasions harranguing Corpsmen on the situation as he saw it at the Center. He argued to them that they were being fooled and cheated by the Job Corps, and that they should protest before it was too late. There is no doubt that some of this invective got through and reinforced existing hostility, which made it even more difficult for these Corpsmen to function at Kilmer. He inveighed against the vocational staff as well, claiming that they were incompetent and did not perform their duties properly, asserting that they were unable to hold the interest of the Corpsmen. Though some work was accomplished in his classroom during this period, it was not a great deal. It is clear that much of his heat was generated by situations obvious to even the casual observer, and confirmed by other staff members.

This instructor is interesting, not for the value of his specific observations, but because he represents one of the three types of Negroe staff members at Centers: the dedicated Negro militant, who is also dedicated to the Corpsmen, but finds his Negro militancy outrunning his social commitment. He seemed willing to bring the whole structure down with him if it would suit his purposes without thought to the effect on the Corpsmen. In his view, it is individual against system, and damn the aim of the system. It is revealing that this conflict did not extend to his treatment of Corpsmen, who were dealt with without racial favoritism or discrimination. He was clearly popular, particularly with the less satisfied and more militant Corpsmen.

No clear differences emerged from observations or discussions with this instructor on culturally derived learning differences. Urban/rural verbal differences were again in evidence.

A reading and a math/science class were observed in the electronics school. Both classes replicated the usual public school setting and teaching techniques. Course materials were badly related to Corpsmen vocational interests. A minority of Corpsmen, in no particular ethnic pattern, responded well to these classes. The others withdrew, and were seen sleeping and reading other materials behind their books.

To summarize the Kilmer basic education courses observed, no patterned differences in ethnic learning style could be discerned. Major differences in verbal facility were observed between urban and rural Corpsmen, but these cut across ethnic lines. In the advanced classes in the food service school, where Corpsmen were expected to learn and where performance standards and objectives were fairly well defined, all groups made gains. Negroes and Puerto Ricans, perhaps, made more significant gains than whites, but most whites derived from rural areas and were somewhat disoriented by the numerical and political advantage of Negroes in the Center. In the slower communications and social education classes in the food service school, where the instructor managed to communicate his feeling that the Corpsmen in his classes were unteachable, there was virtually no perceptible learning taking place. By contrast, among the slower group in the same school, learning was taking place in the math/ science class. The instructor, although controversial, treated all Corpsmen alike and both expected and demanded that they learn. Immediate objectives were clear and equally maintained for all.

Food service vocational school: in this school, the Corpsmen first went through an indoctrination and orientation process starting in a small-quantities kitchen in which they are introduced to the tools of the trade, and to such things as safety procedures, types of food, quantity measurement, etc. This is done in a demonstration room with formal classroom quality. Each Corpsman must be properly dressed, and this is emphasized. This includes the wearing of real shoes, sneakers are not allowed, and a chef's hat. Those not so attired are told to get their hats, or told that if they don't have the proper shoes they won't be allowed to work. The safety rules are asked and responded to by the Corpsmen in a rote fashion. Although Corpsmen are supposed to have notebooks, which are provided for them, many come in without them, and with the exception of one of them, none bother to take notes, or to make sketches of the equipment shown to them. In this particular class, the instructor demonstrated various kinds of knives, forks and other utensils with which they should become familiar. After showing each one, he would ask them to repeat the name of it, and made a big point of their having to know the names of these tools and their use. He stated that in their jobs they would have to have this information, and that this was essential to their becoming cooks. All, or almost all, seemed to concentrate very hard. After going through all of this equipment, he went back over it asking individual Corpsmen to identify each item. Many of the corpsmen tried very hard to do so, and there was much waving of hands and shouts to be allowed to make the identification. Noticeably their effort to do so was great. They would shake their heads, snap their fingers, nod, all in an effort to bring the right word/image association up. Clearly, learning here was primarily through memorization, though this did not seem to be the intent of the instructor. Notebooks which might have been used to assist in this process were generally ignored. There were about 12 Negroes and 2 whites in the class and the Negroes were the most aggressive in their participation. Here the white passivity is due to the great racial imbalance, and dominance of Negroes.

The instructor set up some problems and asked Corpsmen for logical choices as to which tools should be used. While setting up these problems, he was getting rapt attention from most of the Corpsmen. When questions were asked, answers were usually shouted out, though whites more often than Negroes would raise their hands.

In another class in a small-quantities kitchen, many again appeared without notebooks; many again were sleepy; some showed resistance. It became clear through conversations with staff and Corpsmen that many of the Corpsmen were in this school against their will. They had been promised or wanted other schools, and these schools were filled up with the result that they were shunted into the food service school against their will, usually as a stop-gap measure. These Corpsmen were resistant to the training and disruptive. The class shifted into the experimental kitchen. Many lagged behind, no one took his notebook with him. Resistance was shown by refusal to wear the chef's hat, or not wearing it properly, and by other types of improper attire. One Corpsman said that he was wearing sneakers because he was going to be transferred anyway.

The set-up in this room consisted of a semi-circle of stoves with associated small refrigerators and cabinets/shelves containing pots, etc. The room was designed to be used for an introduction to actual cooking and cooking procedures. The instructor tells Corpsmen what they need and how to go about each job. Instructions included such things as quantities of food to be used, utensils, time, etc. Two Corpsmen would work as a team, and are allowed to eat their results. Little of importance was observed here in terms of individual or group differences in response. The chance to eat the food prepared both was reinforcing and seen as a bonus of the school since it meant that these Corpsmen got more food than others in the Center. This, by the way, seemed to be one of the reasons for some of these Corpsmen opting for this school.

Once this phase of training was completed, Corpsmen were permitted to prepare a banquet for themselves. It was noticeable here, as in much of the working of this school, that Corpsmen were not really allowed to do the work themselves. Staff did the hard things for them, or at least set them up. Why this was is hard to say, but it seemed to be standard policy throughout the school and seemed to lead to frustration and ultimate boredom on the part of the students.

Having finished this phase of work, they move into the actual preparation of food for large numbers. A number of Corpsmen have had previous experience in kitchens. The staff tend to feel that this experience was actually a liability, even if gained at one of the Conservation Centers. The feeling is that they think that they know more than they really do, and that what they do know is frequently poorly or incorrectly learned.

It is felt that these Corpsmen would lead themselves into traps. From the Corpsmen's point of view this leads to frustration and to the feeling that they are being forced to waste their time.

This school provides lunch to its own students; that includes both those actually working in the vocational training each day and those in the academic program each day, as well as Corpsmen and staff of the trucking school and any other staff members who want to make use of the facilities. Staff members, other than those in the vocational program in this school, have to pay a dollar for their lunches (the only meal prepared in this school). This, by the way, caused some conflict, since the academic teachers in the school felt that this was unfair.

Thus lunch is provided to a couple of hundred people each week day. On paper, at least, it is the students of this school who prepare and cater this lunch. Early each morning the students assigned to work in the preparation of lunch begin to organize and prepare for this event. During the time that he is in the school each student is supposed to work at each station in this assembly line, i.e., soup, meat, vegetables, pastry, bread, salads, serving line, clean-up, etc. In fact they do. A weekly menu is available and students are supposed to follow it and the accompanying recipes, under the supervision of some members of the staff. Obviously some of these jobs require little more than hard work and discipline, as in the case of clean-up, serving the moving line, peeling potatoes, etc. Other jobs require some skill and may in fact prepare some of these Corpsmen for work in institutional cooking. As I have already mentioned, supervision exists at all points. Unfortunately this supervision sometimes takes the form, particularly in pastry preparation, of all the hard jobs requiring real knowledge being done by the supervisors and all the easy and mechanical jobs being done by the students. This the students realize and resent. The kitchen is a scene of modern equipment and great frenzy and activity. The food that comes out of it is certainly equivalent to some school cafeteria food and probably better. This may be the problem, since it appears at times that the staff is more interested in making a good impression on administrative personnel and the many visitors who come to lunch here than they are in training their students adequately, and giving them some sense of independence. In addition to the work described, the students are allowed to do some of the ordering of supplies, but again it seems that the supervision of staff may override the benefits of this area of training. Perhaps the worst aspect of this whole program is that when the students have gone through all the stations a few times, probably two is enough, there is relatively little else to learn. In other words they become bored. The staff is aware that the present program has many limitations in this sense. That facilities for real learning are inadequate and that after a point all the students get is repetition, is implicit in a system that does not allow for much initiative or learning. Complaints from Corpsmen are common, particularly in the case of pastry where their jobs are so mechanical and require so little understanding and skill that after time at this station even those who intended to go into pastry cooking were bored.

The training received is not really adequate for work in most good restaurants and one suspects barely adequate for institutional cooking jobs. This has been recognized and a short order cooking program was being instituted.

After the meal has been prepared and eaten, and after cleanup, the Corpsmen are organized into small groups which go over the day's meal and evaluate performances by individuals, as well as going over questions of menus, etc. This is termed their evaluation session. The staff feels that these sessions encourage initiative by providing praise of jobs well done, and allows for criticism to come from Corpsmen, as well as staff, for inadequate work. For example in one session observed, a white Corpsman was complimented for having made the Russian dressing by himself. The instructor asked questions of his group, 4 Negroes and 5 whites, and in this case received more verbal response from the whites. This may have been the result of the favorable group balance and thus the feeling of the whites that they could more easily participate.

Electronics vocational school: This was one of the most popular schools among the Corpsmen. It occupies a single building with the second floor used for introductory work and the first for more advanced. The students are first introduced to some basic material, how to test for current, etc. This is done at one end of the long room which comprises the work area. It is done amidst great noise and confusion, since many other things are going on at the same time in the room, including radios blaring and television sets going, etc. It is difficult to hear what the instructor is saying, and difficult to believe that the Corpsmen, in most cases, could get much out of it. After this introduction, they are given jobs such as assembling cables, following by simple wiring work following set patterns. At each step, they are given a problem and work on it until they solve it. They then move on to a harder problem. Staff supervise, helping when it is necessary, with apparently little direct interference. As Corpsmen become more proficient, they go on to harder and harder problems. When they have gained sufficient experience, they are sent out to do wiring jobs around the Center. As a reward for good work, they are allowed some time each week to work on whatever they want to, and this usually meant their own, or friends' or staff members' radios, hi-fi equipment, etc. They also have the responsibility for repairing the television sets used at the Center. In the early stages of their training, Corpsmen usually worked in pairs, but as they make progress, they are allowed to work alone with little supervision. It was apparent from observations and from talks with staff that these Corpsmen worked hard and frequently preferred to continue working after the official close of the class. It was clear that some of the Corpsmen make much more rapid progress than others, and this was confirmed by the staff. Some could get out in a few weeks. Others never developed proficiency, and yet did not want to transfer to another school. Nonetheless, these differentials in achievement followed no ethnic lines.

Electrical repair vocational school: This school occupies a large shed-like building. When the observer arrived, the building was almost empty of equipment and students. They had just finished a project, which was proudly demonstrated by the head instructor. It appeared that after the project was completed there was little left to do but clean up. The main purpose of the project seems to have been display, and it was something of a joke in the Center. Corpsmen were bored and there was little to observe.

Welding vocational school: The staff consists of two men, one white and the other Negro. Procedures were similar to the electronics school. Corpsmen were started on simple problems, and when they mastered them went on to more difficult kinds of work. Each worked at his own speed, some obviously becoming proficient and others apparently never getting anywhere. Both instructors claimed that there were no ethnic differences perceptible, and nothing was observed to contradict this.

Trucking vocational school: Observations were very brief at this school, although considerable indirect information was gathered. Since the school took only six weeks to complete, was run by the Teamster's Union, was associated with a glamorous job, and since Corpsmen received uniforms, this was the most popular school at Kilmer at the time of the study. Morale was very high. Attendance was excellent. The school seemed to attract some of the best Corpsmen. They were physically large and in good shape. Those who failed because of poor vision and other physical defects, or because they could not pass the driver's tests were very disturbed. It is interesting that a significant number of voluntary terminations during the period of the study were prompted by the failure of a Corpsman to pass his written driver's test with the result that he was expelled from the program. Rather than transfer to another vocational school, many left Job Corps. Also of interest, of those who voluntarily terminated for the above reason, whites outnumbered Negroes by 2 to 1. It does not appear that Negroes are any more successful in the program than whites, but that for whites, failure in this highly masculine trade can be devastating.

Harpers Ferry

Basic education is housed in a single building. The building is comprised of four rooms used for classes, a library, offices, a recreation room and a lounge. The main classroom is very large and is separated into two sections by a divider. This room is used mainly for reading instruction. The other three rooms are used for health education, math, business and the World of Work program. Social studies discussions are held in the lounge.

Reading: Each instructor with a small group of Corpsmen, usually not more than 10. Most students are working in programed materials. Since the Center is nearly 90 per cent Negro, it is difficult to speak of ethnic differences in learning style. The small number of whites at Harpers Ferry tend to be from rural areas, and, while they present a startling contrast to many Negroes, their learning behavior is not markedly different from the rural Negroes present at the Center. Interaction rates with both instructors were high and not noticeably different for different groups, although rural Corpsmen tend to be more shy than their urban counterparts. Both instructors clearly delineate performance standards which generally are met by Negro and white alike.

Math: the instructor is a Negro who provides a clear example of an individual using Job Corps as a means to achieve mobility. He receives a higher salary than he could in the local area and plans to leave Job Corps to go into a higher paying job. He displays little interest in the Corpsmen and seems to feel that they impose on him too much. Classroom activity is haphazard with little real gains being achieved by any Corpsman. Corpsman performance, white and Negro, reflects the attitude of this instructor.

World of work: the instructor was criticized by both staff and Corpsmen as officious, imperious and self-seeking. Both Negro and white Corpsmen accomplished very little and were fairly universally hostile and alienated from any interest in learning.

Social studies: the instructor is one of the reading instructors. Discussion topics dwell on Negro social and political issues. Urban Negroes are very responsive and aggressive. Rural Negroes are less responsive but interested, whereas whites feel quite alienated from the concerns of the class.

To summarize basic education at Harpers Ferry, Negroes, which comprise nearly 90 percent of the Corpsmen population, are aggressive and dominate. Only in the reading classes is there much learning taking place. Whites are shy and often intimidated by the high proportion of Negroes. All groups, in varying degrees, reflect the attitudes and expectations of their instructors.

Archeological reconstruction: the main work project at Harpers Ferry is an archeological excavation and reconstruction of an historic industrial site. The two archeologists in charge of this project were in conflict and as a result Corpsmen were reluctant to work there. There was little real instruction. Corpsmen were permitted to do whatever jobs they could adequately accomplish with their current skills and the rest was done by the archeologists. No group differences were observed.

Schenck

The basic education classes were all housed in one building. Classes were larger than at Harpers Ferry. Negroes comprised slightly over 50 percent of the Corpsman population.

Reading: two reading classes were observed. The first was highly structured and the second quite informal. In structured class, tasks were well defined and evaluation criteria uniformly applied. Gains appeared to be high. No perceptible differences in learning style were observed among ethnic groups. In the informal class, both whites and Negroes were more verbally aggressive than in the structured class, although gains did not appear to be as high. Cheating, linked to the Corpsman Advisory System, in the informal class was greater by all groups. Also in this class, racial tension between whites and Negroes was more pronounced. While whites were not intimidated as they tended to be at Kilmer and Harpers Ferry, they felt threatened and challenged Negroes in a variety of ways quite consistently.

Math: the class was quite unstructured, like the second reading class. Observations here replicate those in the unstructured reading class.

Social studies: the instructor appeared not to be comfortable with his subject matter. He read from a college text on sex and marriage, stopping for discussion from time to time. Many of the words in the book had no meaning for the Corpsmen, and the instructor made no effort to explain. In general, he displayed profound indifference to the whole undertaking. Corpsmen, both white and Negro, tried to pin down the instructor to some definite values and guidelines for behavior. When such guidelines were not forthcoming, one commented that it seemed all of this was a waste of time, since the whole business was without rules and a matter of individual preference. Both whites and Negroes felt that any girl was fair prey, that getting a girl pregnant was all right since it proved you a man, and that responsibility was to the child, not to the girl. However, with whites the idea that the girl you marry should be a virgin was much stronger than with Negroes. Questions of religion and God were taken with great seriousness. Although some Corpsmen, particularly urban Negroes, claimed not to believe in God, the rural whites were insistent about the existence and importance of God.

In general, when a Corpsman helped another in class, they were of the same ethnic group. There were, however, notable exceptions to this and Negro-white friendships were observed. While political dominance of Negroes is not present at Schenck, there is an active struggle between white and Negro cliques for power.

Roadbuilding: a roadbuilding work project was observed. Crews were small and some instruction took place. The major differences to be observed here were between urban and rural Corpsmen of all ethnic groups. Rural Corpsmen tended to have more familiarity with machinery, tools and this kind of physical labor and picked up tasks more quickly than urban Corpsmen.

Wellfleet

Basic education takes place in a single building comprised of two rooms. The ethnic composition of the Center is more varied than the other two Conservation Centers with a sizeable proportion of Puerto Ricans.

Reading: during the study observations, a large number of local volunteers were utilized in reading classes. Thus, nearly every Corpsman had someone working with him. Aside from language difficulties which caused reading problems for some Puerto Ricans, there were no discernible differences in ethnic learning style.

Math: two instructors were present. There were some board demonstrations, but most work was individual. The instructor intervened only when approached by a Corpsman. Negroes, whites and Puerto Ricans appeared to go for assistance in ways different from each other.

Social studies: classes were conducted with movies followed by discussion. During the showing of the movies (which have little instructional value) Corpsmen sleep, walk in and out, and make occasional comments. The movies seem mainly to be a way of killing time. Urban Negroes tend to be more verbally aggressive, especially when the movie topic concerns Negroes.

Corpsmen are treated equally and are expected to learn and to perform up to standard. They respond, in general, by doing so independent of ethnic affiliation.

Gym construction: was the work project observed at Wellfleet. There were usually only a few Corpsmen around and a couple of workleaders. Many were doing nothing and a few really worked. There was little real instruction. Corpsmen who were more handy with tools would show others how to use the tools; race was not an issue. Those who worked, worked relatively hard, but there were few. The staff were all experienced in house building and carpentry, but appeared to give little direct advice, though they must have given some since some aspects of the building would be hard to do without guidance. The major differences that presented themselves were between rural and urban Corpsmen. These differences were the result of greater exposure to tools and these kinds of activities that were shared by rural Corpsmen, but not by urban Corpsmen.

UNSTRUCTURED LEARNING

Unstructured learning was minimal in all Centers observed. Academic work rarely, if ever, took place outside of the classroom. Even those Corpsmen who expressed a desire to study out of class (and these included individuals of all ethnic groups) were unable to do so. This was true because no suitable facility was available. Typically, libraries and study areas closed with the formal classes. Dormitories were usually too noisy to permit any real studying.

Interaction in groups outside of the classroom generally took place along ethnic lines. However, peer groups within ethnic boundaries often formed on regional bases. Thus, urban Negroes appear to interact as little with southern rural Negroes as they do with whites. Only at Wellfleet are there notable exceptions to these patterns. These ethnic and regional boundaries are violated only exceptionally, in the case of certain individuals and in response to anti-Job Corps feelings on the part of the local townsfolk. Virtually no situations arose during the course of the study in which members of one ethnic group could be observed learning to become a part of a group whose membership derived from other ethnic origins. Indeed, it was difficult to find a rural southern Negro who was a member of an urban Negro group. Individual Corpsmen tend to attach themselves to groups where they already know the rules of the game.

Kilmer

Patterns of association among Corpsmen took place on ethnic and regional grounds. Whites associated with whites, urban Negroes with urban Negroes, rural Negroes with rural Negroes, Puerto Ricans with Puerto Ricans, Mexican-Americans with Mexican-Americans. There was the usual confusion about dark-skinned Puerto Ricans and Negroes by those outside both groups. American Indians, although they tended to associate with other American Indians, had identity problems, since the external system allowed them no recognition and sought to force them into either a white or a Negro identification.

Conflict of a quite strained variety exists between Puerto Ricans and Mexican-Americans, although this largely goes unrecognized by outsiders. The major source of conflict and tension is perceived as between Negroes and whites. The Negroes, as noted above, are numerically prevalent, outnumbering whites by 2 to 1. Negroes are seen as running the Center and prevailing over other Corpsmen by tactics of force, threat and intimidation. In this perception, rural southern Negroes are included as Negroes, although it is apparent that they are as frightened of urban Negroes as they are unsure of how they should behave with whites. Most of the Negroes, who voluntarily terminated at Kilmer in the period of the study, were of southern origin. They often gave as their reason for leaving Job Corps that they were scared and scared of other Negroes.

In the dormitory that the observer stayed in, there was group session devoted to a fight which seemed to have racial overtones. The incident involved an altercation between a group of urban Negroes and a group of whites. Some pushing occurred and someone drew a weapon. One Corpsman, who had joined the fight responded, when asked why, that he couldn't help it. They were his friends and he had to join in and support them. He was asked if he realized that the fight could have led to all of them being expelled from the Center and he admitted that he knew this. When told that if he were really a friend, he would have broken up the fight, he replied that this was not done. Most of the Corpsmen sympathized with this point of view, but were also aware of the consequences of such action.

The urban Negroes dominated these group sessions, but were not the only vocal ones. One very large white Corpsman from the midwest seemed to have the respect of the others and was influential in group meetings. Rural white southerners tended to be inarticulate and highly punitive, when questions of sanction arose. Puerto Ricans often were quite active in these discussions as well. There was in several of the dormitories an older urban Negro, who tried to moderate the arguments, inject sense and compassion, and to emphasize that this was the last chance for many of them which they should take advantage of while they could.

Urban Negroes at Kilmer tended to be the best athletes, although their behavior in this area was variable and of interest. In undirected activities and games, they clearly dominated. Whites frequently did not participate in these games or would drop out after a short period of time. This was true with a single exception.

Sometimes, a white Corpsman became part of the game and was accepted by the Negroes. He invariably was small, loud, aggressive, and although not always a good ballplayer, a hustler. In directed activities, such as calisthenics, Negroes, who obviously were good athletes, refused to perform.

Harpers Ferry

At Harpers Ferry, Negroes outnumber whites 9 to 1. Association is by ethnic group and region within ethnic group. Drop-out rate is high, particularly among whites, Puerto Ricans and rural southern Negroes.

The description of athletic events is like that for Kilmer, including the rebellious lack of effort in directed activities.

One interesting scene witnessed at Harpers Ferry is as follows. In the recreation room each evening following dinner, a number of Negroes assembled with a Negro resident worker. They all had electrical musical instruments, such as are typical of rock and roll bands. For an hour or so, they played and learned and practiced new numbers. Some of the players had obvious difficulty in picking up new numbers. The resident worker responded to their lack of proficiency harshly and chastised them severely. He seemed to be saying, "You're Negro, why haven't you got rhythm? By not having rhythm, you are betraying Negroes." Whites were very rigorously excluded from this assemblage and, even among the onlookers, Negroes very consciously pushed whites to the peripheries. Most eventually left the scene. The Negro players' first response to the resident worker's screams was to withdraw, but none ever fully did. They were being attacked by authority, but by an authority which was accusing them of failure for not being Negro. The stereotypic behavior called for by the Negro resident worker strongly contrasted with the arrogant, power-conscious behavior exhibited by these Negro Corpsmen in other settings at the Center. At the same time, the resident worker was telling these Corpsmen that he was better than they were, but binding them to a Negro identity imposed typically by whites. The confusion on the faces of these Corpsmen was quite plain. The behavior of the resident worker was one form, and a far more insidious one than others, of Negro staff rejection and looking down on Negro Corpsmen. Another kind could be seen in the Negro math instructor, who didn't want to be bothered with Corpsmen and who was using them to achieve his own mobility. He viewed Negro Corpsmen as far inferior to himself, and, despite the fact that he had played professional basketball, consistently refused to participate with Corpsmen in games.

Schenck

At Schenck, a little over half of the Corpsmen population was Negro. Informal socializing between whites and Negroes was greater here than at Kilmer or Harpers Ferry. Nonetheless, the really cohesive groups were based on ethnic affiliations. Here, there were countervailing white groups that challenged Negroes for power. Tension between these cliques ran high, although many Corpsmen did not belong to any clique. Paradoxically, staff at Schenck demonstrated a highly vocal concern over these cliques to a far greater extent than at Kilmer or Harpers Ferry, where nearly every Corpsman belonged to such a group. Perhaps the fact that a large number of Corpsmen were not so affiliated made cliques more noticeable by contrast.

On one occasion, whites accused staff of descriminating against them in the selection of teams for softball, which were predominately Negro. Staff replied by saying that they chose on the basis of ability and it happened that Negroes were the better ballplayers.

There appeared to be less fear of Negroes on the part of whites at Schenck, and more active opposition to their strength.

In the dormitories, ethnic alignments were far less rigid than at Kilmer or Harpers Ferry and Corpsmen of all ethnic groups had a sense of identity based on the dormitory. There were isolated examples of southern whites resenting sleeping in the same quarters with Negroes and of southern Negroes being unsure of this propriety of sleeping next to a white.

Wellfleet

While Wellfleet is a hundred-man Center, its location in the northeast brought to it a great ethnic variety in Corpsmen. There were urban and rural whites from the north and the south, Puerto Ricans, northern and southern Negroes and even a Lebanese. At Wellfleet, ethnically-based groups were less obvious than at any of the other Centers visited. Considerable emphasis was placed by staff on Corpsmen of different ethnic groups getting along. There was a strong identification with Center vs. the local communities on the Cape. And the unified action of Corpsmen at Wellfleet had done a lot to win over the local communities, which at the time were providing volunteers to assist in the reading program. Within the Center, Corpsmen of a particular dormitory identified with that dormitory. Unlike the other Centers, each dormitory had its own individuality, in terms of decor and names which had been created by the Corpsmen and which were displayed on plaques above the entrance. The dormitory which received the award for cleanliness was given a cash reward. The money was used to improve living conditions in the dormitory in a manner which was decided upon by a vote of the resident Corpsmen.

In the dining hall, one saw eating patterns that were more ethnically mixed than elsewhere.

In short, identification as Corpsmen overrode identification by origin. Relations between staff and Corpsmen were more intimate and consistent than elsewhere. Everyone was expected to behave in accordance with uniform standards, both in and out of the classroom, and was reinforced for doing so. There were fewer rules here to break and fewer negative sanctions than elsewhere. At the same time, each Corpsman clearly understood that he was to deport himself in a manner which would bring honor to all Corpsmen, and lived up to this expectation.

ORIENTATION

Orientation at Kilmer includes four phases:

1. Testing
2. Academic
3. Vocational
4. Group living

New Corpsmen enrollees are tested when they arrive on Center. It is notable how the behavior of many of these Corpsmen change between the time they arrive and the conclusion of the orientation period. Whites, in particular, are often more obtrusive when they arrive than afterwards. One group of enrollees that was observed being tested included 9 whites and 3 Negroes. The test was administered by an attractive Negro female. The testing atmosphere was disrupted by the excessive heat of an August day and by workmen loudly repairing a metal cabinet in the room. The whites were restless, making noise, giggling and jostling each other. The Negroes, on the other hand, were reasonably contained. At one point, the instructor threatened to separate two of the whites who were causing the most trouble. Then to calm them down and reassure them, she said, "I realize that you are hot. But, I'm hot, too!" This brought on more gales of laughter. This scene may be contrasted to those described above for classrooms, where Negroes predominate and white activity is at a minimum.

The academic orientation bears little resemblance to the regular education program.

A general attempt was made to present some guidelines for behavior and present some basic concepts of personal hygiene. One of the early points of conflict between rural and urban Corpsmen arises over the lack of personal cleanliness that is typical of many of the rural Corpsmen. Some come to the Center without underwear, do not know how to use showers properly and have little taste for neatness in personal appearance or in the living environment. Many of the urban Corpsmen considered them "pigs" and somewhat subhuman. Initially, whites are as responsive as Negroes in answering questions. However, it is mainly Negro Corpsmen that volunteer personal experiences as illustration in discussions. During the discussion of a film on alcoholism, there was the usual bragging on the part of urban Negroes about how much it takes to get them drunk. Three rural whites interjected that they had never had a drink, which was greeted with disbelief by many other Corpsmen.

In the carpentry section of vocational orientation, it was apparent that many of the urban Negroes had never handled tools before. Some were completely inept. They tried, but did not go to the instructor for assistance. Instead, the instructor had to come to them. The southern rural whites appeared to be the most adept. Some of these went to the assistance of Negroes who were having difficulty, but did not show them the proper techniques; rather they did the work for them.

An effort is made at Kilmer to have Corpsmen direct some of the orientation. An elite group, called Lead Corpsmen carried out these duties. They wore special badges and included in their duties certain policing functions. The Lead Corpsmen group was comprised predominantly of urban Negroes, although it included whites and Puerto Ricans. In fact, it is interesting that the proportion of Puerto Ricans in this group exceeds the proportion of Puerto Ricans in the Center as a whole. These were "company men," Corpsmen who had learned the socially acceptable way of beating the system. The group had considerable solidarity and ethnic distinctions among its members were minimal. They set themselves apart from other Corpsmen and strongly identified with the Center administration, which had given them quasi-staff status. They were all individuals who in some sense could not make it in the real power groups, which were beating the system in less acceptable ways.

Group sessions are led by resident workers and Lead Corpsmen in the orientation dormitories. It is in the context of these sessions that whites can be seen to be beaten down and urban Negro predominance established. Some of the discussion topics and outlines are included in the appendix to this report. Also included in the appendix are some examples of the evaluations that resident workers make of enrollees during the orientation period. A perusal of these evaluations is enough to show patterns emerging in which Negroes and Spanish speakers are fairly consistently evaluated more positively than whites. In a fundamental sense, staff responds to and reinforces emerging ethnic segmentation, particularly the disadvantageous position of whites.

CRISES

At Kilmer, crises seem to be of two types: those involving ethnic conflict and those involving testing of the system. Let us consider the latter first, because it occurred at all Centers observed. Often a Corpsman, who had been doing well in the Center, became involved in some incident which potentially could and often did result in his termination. Thus, a Corpsman, just at the point when he was being reached by the program, would commit some transgression as if to say, "Are you really on my side? If you are, you will give me another chance and prove your commitment." In all too many cases, the staff response was one of bewilderment. They would talk about the wonderful progress that Corpsman had been making. They could not understand how he could "revert". But, feeling they had no choice, would terminate him. This pattern seems true for all ethnic groups.

The other type of crisis which occurred usually involved some threat, attack, intimidation or extortion practiced on one ethnic group by another. At Kilmer and Harpers Ferry, this usually took the form of Negro against white, although Puerto Ricans were sometimes victims, as were rural Negroes the victims of urban Negroes. Of the voluntary terminations reviewed at Kilmer, whites outnumber Negroes by 2 to 1; the reversal of their proportion at the Center. Over half of the whites stated as their reason for leaving that they were frightened for their personal safety. A third of the Negroes gave the same reason, and all were of southern rural origin.

The pattern of resistance against Negro domination by whites at Schenck is apparent in this area too. While attacks of Negroes on whites happen, so too do whites attack Negroes. During the time that Schenck was observed, there occurred an attempted cross-burning by whites which was prevented by staff intervention.

At Wellfleet, unlike at the other Centers, there is a Corpsmen Judiciary Board which reviews Corpsmen offenses. This Board was observed and it was discovered that all offenses, racially based or not, were interpreted as offenses against the Center and the total Corpsman body. Consistent with everything else observed at Wellfleet, ethnically based intimidation was practically nonexistent.

CONTROL GROUPS

Students at two Baltimore, Maryland vocational technical high schools were observed to see whether differences in learning style between ethnic groups exist outside of Job Corps. School A was originally a white segregated school. It has large shops and excellent facilities. In the last two years, an effort has been made to integrate. Last year less than 3 per cent of the students were Negro. This year Negroes make up approximately 14 per cent.

School B is an all-Negro high school. Until this year when twelve white faculty were hired, faculty was entirely Negro. Although it was built two years after School A, School B has smaller, less adequately equipped shops.

School A was first observed when only 3 per cent of the students were Negro. At that time, the few Negroes enrolled clustered together and minimized their contact with both teachers and white students. No efforts were made by teachers or white students to alter this. By the following year, when 14 per cent of the students were Negro, the school had become racially well integrated.

Two electronics technician and two automotive mechanics courses were observed. No differences in learning style between the two ethnic groups could be detected. Indeed, in the electronics technician course, where each student works with a partner, only one pair consisted of two Negroes. The one white girl enrolled in the course had a male Negro lab partner. Students all appeared to be working well together with no attendant horseplay. The course involves working on a prescribed series of experiments. The fastest pairs in the course were only three experiments ahead of the slowest ones.

The automotive courses at School A were taught in a tightly controlled fashion. The instructor described procedures and identified meaningful checkpoints. The students then began working. Upon reaching a checkpoint, the student would raise his hand and the instructor would check the work he had done. All students, except for three white boys who were awaiting sentencing for juvenile offenses, worked continuously and conscientiously.

Discussions with the instructors immediately revealed that the behavior criterion for Negroes was not different than for whites. When pointedly asked to comment on performance differences between races, they responded that all School A students are bright. Indeed, they have decided that School A Negroes are exceptional. In actuality, the entrance requirement is such that it ensures entry to any student who wishes to attend. The Negro students are living up to the expectations set by the instructors because they are receiving the same treatment and attention as their white peers. Apparently, they know the behaviors and are able to play the role of a "good student" and will do so if permitted and encouraged to.

At School B, the all Negro school, the situation was quite different. One was immediately struck by the total lack of control in the classrooms. In both of the electronic technician courses, individual students seemed to be considerably ahead of the rest of the group. The instructors (one of whom was Negro, the other white) spent the majority of their time with these independent workers and tended to ignore the unruly behavior of the others in the room. In the automotive mechanics courses, both of the instructors covered the theoretical portion of the course by asking individuals to read aloud from the textbook. There was no class discussion of the material at all. At one point, some repairmen started working outside of the classroom. The students were instructed to continue reading despite the fact that they could not be heard. After reading a segment in the text, the students went to the shop where they worked independently at whatever they chose. In most cases they chose to do nothing.

What was pointedly evident at School B was the similarity in attitude between the white and Negro instructors. Although the general attitude in Baltimore is that Negroes are inferior, strong efforts by the Teachers' Union and the Public School Teachers' Association have led to early integration of faculties. Apparently, the dilemma created by this intermingling of white and Negro teachers has been solved by having the Negro teachers accept the attitudes of white teachers. Indeed, they no longer consider themselves Negro at all and can, therefore, agree that the obvious play behavior occurring in their classrooms and shops is based on "a cultural need" that Negroes have to express themselves.

Negro teachers, like their white counterparts, remain oblivious to the constant disorder in their classrooms, because they expect it. In fact, they encourage this behavior by making their expectations known. For example, when the repairman, mentioned above, was creating an insurmountable din, a student told the teacher that he couldn't hear. The instructor's response was, "Pay more attention!" Naturally, the youth and his peers were puzzled by the response. The same instructor, when in the shop, spent all of his time with a select group of students.

The conclusions that emerge from these observations are quite comparable to those derived from Job Corps Centers. They point up the importance of the teacher, his expectations and his responses to students as predictors of behavior and as variables that intervene to obscure whatever ethnic differences there may be in learning style.

RECOMMENDATIONS

Results of the study suggest that no special adaptation of teaching methods to ethnic groups is required.

Special attention should be given in staff training to the problems created by proportions of ethnic groups at Centers. Particularly, staff should be alerted to the fact that performance standards must be clearly stated, required of everyone alike and reinforced when met. The obligation of learning is on the teachers. Staff should be made aware of the danger of reacting to behaviors produced by low and high proportions of Negroes by reinforcing them. At the moment, they do just this. It is all the more imperative in these cases that they maintain uniform standards and criterion behaviors for all and not fall prey to their own prejudices and fears no matter how much Corpsman behavior confirms them. No one who is admitted to Job Corps is unteachable. Teachers should never allow their function to become that of a policeman instead of the instrumentality of learning.

During the first 30 days, an effort should be made to assist rural Corpsmen to achieve greater verbal proficiency. This appears to be the greatest difficulty standing in the way of their gaining the full advantages of Job Corps. Regardless of the academic qualifications of most rural Corpsmen, they probably should attend small Conservation Centers before being placed in the more uncontrolled environment of an Urban Center.

APPENDICES

[redacted] July 11, 1966

The Negro Movement

The colored people say that they are going to get on top of the world. I don't think so, because for one thing, they have no weapons, and have no military power or force. The highest that a colored person can get is the same as a white person. If we had power than we might get on top. Otherwise, we will fight like our primitive ancestors. First of all, we need intelligence and wisdom and learning to accept that a white man will always be here.

[redacted]

Philosophy

My name is George Gibson. Now once and again, I proceed in writing that which I call a philosophy. The reason I write this is because everyday I find myself confronted with many of lifes numerous and difficult tasks and decisions. When it seems I cannot cope with them through ordinary means, I feel by writing them down I can achieve personal enlightment and consolation.

[redacted]

A Review of "Zooming in on the City" [redacted]

(based on a Life Magazine article)

"Zooming in on the City" tells of the excitement that lurks in the air about you; the loneliness you feel with the damp, moist, gentle breeze like laughter, and the sadness; the magnificence of lights; the darkness of the poor -- a city of crime, but a city of beauty, a city that lives from sunset to sunset yet the shadows never fall.

Comment on "A Review of 'Zooming in on the City' "

[redacted]

Rick Pelto's, artful review of the Life Magazine article on the city is excellent. We would certainly like to see more written work from the corpsmen. You can do it. All you have to do is put your ideas on paper; we will help you. And it's not as hard as you think.

If you would like to read the article itself, you can find it in the latest issue of Life Magazine, on display in the Communications room.

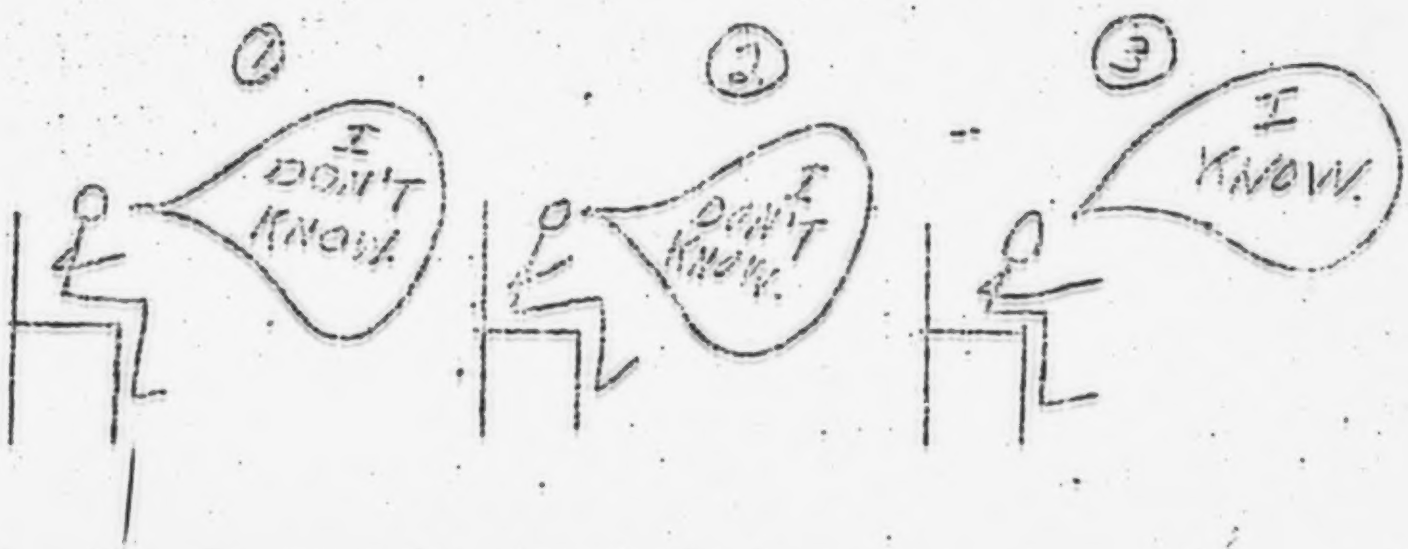
July 11, 1968

Dope L. S. D.

When you smoke dope it's not as bad as some people say it is. I myself smoke reefers and it's not habit-forming. But there is two things I won't do: this is, L.S.D. and needles. L.S.D. make you do things sane people won't do, and needles are very painful. Some of my friends take reefers and use needles and they asked me, to try it, and I said "No", because L.S.D. gives you hallucinations and disorders of the mind. Reefers just give you a feeling of slow and make your eye lids heavy and your mind is the same.

[redacted]

A PUZZLE, [redacted]


①
I DON'T KNOW.
②
I DON'T KNOW.
③
I KNOW.

IN THIS PROBLEM, THREE WOMEN WALK INTO A HAT STORE AND ARE SEATED SO THE FIRST WOMAN CAN SEE THE TWO IN FRONT OF HER, THE SECOND CAN SEE THE ONE IN FRONT OF HER, AND THE THIRD CAN NOT SEE ANY. THE MAN COMES OUT WITH 5 HATS, THREE PINK AND TWO GREEN. HE PLACES THEM ON THE HEADS OF THE THREE WOMEN SO THEY CAN'T SEE WHAT COLOR THEY HAVE ON THEIR OWN HEAD. THEN HE ASKS EACH WOMAN WHAT COLOR SHE HAS ON HER OWN HEAD. THE FIRST WOMAN SAYS SHE DOESN'T KNOW; THE SECOND ONE SAYS SHE DOES NOT KNOW. BUT THE THIRD SAYS SHE KNOWS. HOW DOES THE THIRD WOMAN KNOW WHAT COLOR HAT SHE WEARS?

MALCOLM X VS. MUHAMMUD ALI

To me, to compare Muhammud Ali with Malcolm X, you cannot, for Malcolm was truly a great man. He tried, in myopinion, something no other man has tried; he suffered much from the White man, but yet, he overcame this, to try and lead his people back to what he thought was right. As for Muhammud Ali, in my opinion he only disgraces the black man in his loud and noisy way he carried himself, and I think he makes a mockery of his religion.

BLACK AND WHITE

INTRODUCTION: Well ladies and gents, this is a story of the colored man and his struggle. I will try to let you know what his life is like and why you yourself should let him be the man he is, as he lets you.

* * *

I'm from Seattle, Washington, and I now reside in the Kilmer Job Corps Center, Edison, New Jersey. I myself have spent many hours and days of my life with the colored man.

And I ask but one thing!

Please, don't let your society go to waste by letting yourself and your children go on believeing that every colored man is bad and dirty, because he isn't. I think I know, because I live and work every day of my life here with them and I'd say they are cleaner then some people I have seen.

The colored man has been trying to get himself out of the slums, but there is the problem of the people accepting him as a man and not a "dirty nigger."

We here at Kilmer have had quite a few closed discussions on the racial equality of people on the face of this earth. Remember the saying that God put forth unto mankind: "Each man is created equal". Well, let's show Him, and especially, ourselves that, this saying will not go unheeded.

Sure, there are quite a number of colored people who live in the low-rent district, and is the slums. But, have you ever stopped to think how many whites you have in the slums, along with the colored? And do you say they are dirty? Or, maybe its just the color of the skin that makes the difference? Ask, yourself this question: Am I prejudiced?

Why do so many people say, "I'm better than someone." Is it because they have an education? Well, that's no big thing, because any man can better himself to a point where he's just as good, if not better than the next man. No man is really better than the other, for if one was better he would be a machine. Now, don't get me wrong; I mean, as a man in himself.

We see on our television sets race riots and such. All the time, the colored man is singing, "We shall overcome." Why, I ask you, should any race of people have to fight for their rights, and on top of that, go to jail for them? Many people cannot face this simple but very complex problem. I sometimes sit and ask myself, "What can I do to help?" Today, for the first time, I've found that there are ways to help; in fact, many ways. But you can help especially in one way; extend your hand in friendship, and always believe in yourself and your fellow man.

The colored man believes if he pushes hard enough you will realize that you made a big mistake by being so ignorant; that you push a man down, instead of up, and one of these days you will be sorry.

But I think this world has more sense than that. We can overcome by helping them out of the gutter where many of us put them, to the top and to where a man is a man, as he was meant to be.

Yet in some places in the United States there are still people with a false dream, a dream of power; power to have slavery.

Ladies and gentlemen, take yourselves back in time and think; we have been holding the Negro at a very low level ever since he was in slavery. Then Abe Lincoln freed him. But was he free, or just thought of as free?

I remember times when men were beaten and killed by mobs. As I see it, you yourself would go out and fight for your rights if you had to. But will you stand by a people on their way up; or will you stand off and laugh, and say "They won't make it?" Well, don't count on it, because man was made to progress, and while you're laughing he will pass you by and say, "Now I'm the boss; shall I give you a chance like you gave me, or Shall I help you like some people helped me?"

Put yourself in this position: You don't have a job, and you can get one in many cases. Now, have you ever thought of yourself in this position? Maybe you're poor and can't get a job, or maybe it's just your color! Ask yourself that question!

There are Wars on Poverty, but is this the complete solution. All that's happening is the poverty wars is getting myself and many people our of a form of illiteracy. I think, if this world would come out and face the problem as it is, we might get some where as far as solving the main parts of it. But, as I say, the best way to help is to offer your friendship and help the Negro be the man he is.

We here at class had a discussion on automation and discovered painfully that automation is slowly taking over the world. Pretty soon our world will be going into a world of cybernetics, which has already started (1952). This all goes to prove a point: that all of us or practically all, will end up in the low-rent district. And then the people with money can say, "You know, I think there's only one thing they're good for any more, and that's to laugh at, and to remember that some of them, were once good friends. So what I'm saying is anybody can be an outcast, but why not try to help, instead of making matters worse?

Remember the day os slavery when people used other human beings to shine their shoes, pick their cotton and the rest. Now look at them. Today, where they are they? Almost right back where they started from. I say this because its almost a simular situation today. Now, instead of fighting for their freedom, they are fighting for their rights. But now you can't go out and shoot them like before, or beat them.

The Klu Klux Klan began to hurt and destroy these people recently. And what happened? They were arrested and jailed.

There was an article in a book which stated that the colored man was inferior; he could not assimilate knowledge. But is this true? No, because there are colored men and women graduating from our colleges every year. And from our high schools, and from our military academies. Some are famous singers; some are sports stars; some are acters, etc. So you see that no man can be called complatly ignorant.

Some incidents came forth when the people of the South were making the colored man sit in the back of the bus, or walk on the opposite side of the street. But why show your ignorance by doing such deceitful things? Put yourself in that same position, and think. Would you want to sit in the back, or walk on the opposite side, or would you rather be treated like a human being?

People, I've found out that maybe its because the white people have not associated with the colored very much--but you can, and you know it. Or maybe it's that you're with the majority, and the majority says, "No." Well, that's what you've got brains for to make your own decisions. Go out and mingle; don't be afraid--they won't bite, they are people too. They do the same things that any of you do.

Remember Predisent John F. Kennedy? Well, there was a president I really mean to tell you, that man was great. Just think; he was a man who was doing something for the people of this country. Then Oswald shot him. But he left a saying which I switched a little, "Ask not what you can do for yourself, but what you can do for your fellow man."

Listen to this now, because this may hurt, and see if you would want yourself in this position or maybe your children.

In the days of slavery the colored man was sold, and I mean sold, like Judas sold Jesus for twenty pieces of silver. And on top of that his women were used for breeding stock; his children were beaten, and his daughters were kept to bear more children for slavery.

Also, while on his way to the U.S. he was led to believe he was being brought to the promised land and instead he was brought into a world of slavery and contempt for life. On their way here they were chained and beaten with a whip.

Think, people! This world, during the slave days, was more of a communism then it was democracy, where man was sold not only in body, but in soul as well.

One of these days you will learn, and I hope it's not too long!

Readers and listeners: Africa is known today as the awakening giant, and the colored man will have his place in the sun as God meant him to.

Readers: look back on this story and think--would you want, or even think of yourself in this position?

THINK!!!

[redacted]

[redacted]

Me and the Job Corps

To me personally, the Corps is a very good program, but it's falling apart at Kilmer. We have had quite a bit of trouble around here and the staff don't seem to know what to do about it; and some of the men who are really here to learn might be hurt. If the staff had not such an unconcerned attitude, they will not have so many problems at Kilmer. Unconcerned staff, and don't-care-corpsmen, around Kilmer don't help anyone.

I know some times myself I have the "don't give damn attitude," but what can I do?

My vocation has come to a standstill and it isn't getting any better; and I can't leave or I won't leave, until I get my diploma. I have been in the Corps for fourteen months and I only learned the first seven of those months, and that was at a conservation center, where they taught institutional cooking I wanted more, so Kilmer is supposed to be an advanced school but it is not. They have some things, maybe not as much; so how can you learn? When you don't learn you lose interest. I know; I have, almost.

[redacted]

DOCUMENT FILMED FROM BEST AVAILABLE COPY.

THE SPARK OF LOVE

[redacted]

At the beginning of June I was free and on my way to the life of a play-boy, as I thought I wanted it. But then on that day, last June the second, as I was on the skating rink flirting around, I saw her.

I felt a great emotion toward her. It was that night when she came to me and asked me if I would give her a ride home. She was a friend of a friend of mine, so I agreed. As we came to her home, she asked if I wanted to come in for a while, and I accepted the invitation,

There, she offered me a can of pop and a piece of cake. We sat down on the sed sofa, but then we awakened her parents, so we went out and sat in the car and talked. After an hour we desided to leave, she into her house, and me about six miles away to mine.

But then we saw no more of each other. Now the day came when I was to leave town to go and join the Job Corps; I left home on July the twenty-seventh, for the state of Michigan. There I stayed for two weeks, and was transferred to Camp Kilmer, New Jersey, in the township of Edison.

Here I stayed for five months, in which I have forgotten the girl I met back home in Skateland. Now it was time for me to return home for the Christmas vacation.

At home, I went for a week and a half without contacting the girl I met that last summer, but then as I was skating, as well as flirting, with all of the girls I had flirted with before, I again met this girl, and I felt a greater emotion towards her. This set me way off counter. It was on the Sunday night, January the second. It seems as though the second of every month I am to meet this girl.

On this night she told me that she was attending the same high school which I attended and graduated from, so for three days I went back to this school to look for her. But one bad thing that was facing me was to return to the camp the following day, so that day, and the following day we said good-by for about one hour.

Since then we have been corresponding, and on this the a spark of love bloomed.

MY THOUGHTS ON FOOD SERVICE SCHOOL

Before I went into Food Service I expected more of the school than what I got. From what I was told about it we would be cooking all different types of food, and when we got out we would know enough from our experience to go into any kitchen and cook. The kitchen we cook in now is nothing like that at all. We go to our vocational classes every other day, and each day we have different jobs. For example, one day a few of us would work on meats, and the next day we would work on pots and pans. I don't think that the setup is bad, because how else can you get everyone in the kitchen and work at the same time and still get to cook? But you just don't get enough cooking! I've been going to the mess hall for eleven weeks and I haven't cooked any kind of meat. I've washed pots and pans two or three times; had the dining room three times. The only thing I've made in the line of food is two different salads and a pot of soup; also, Ive chopped up a lot of onions, carrots, lettuce, and green peppers. I really didn't make the soup; all I had to do was beat it up. I'm not griping about having more to do in clean-up than cooking, because that's all part of cooking too, but you just don't get enough training at the mess hall to get out and go right into a job and be sure that you can do it. In my opinion, when anyone graduates out of Food Service, he's not ready to start cooking in any restaurant. The only thing he really knows how to do is got get something for the cook when he wants it. When the Corpsmen get to the kitchen they want to cook and they have the interest but some how they lose heart.

[redacted]

THE CORPSMAN

Dear Corpsman:

I would like to express myself on the behavior of the Corpsmen. On June 13th, around 10:00PM a fire broke out. As you know, they are trying to find the person who started the fire. They are not sure that a Corpsman did it, but the town of Edison will surely blame it on us. As I sit here writing this letter someone will start trouble tonight.

As all of us say we hate white people. Okay, you hate white people, but don't get the idea that the white people love us, because as we know they hate us. The Corpsmen that are starting the trouble will either go to jail or home. And more and more trouble breaks out they will close the Center down, period. And their is nothing you can do. I am not a perfect Corpsman, but I know when to get into trouble and when not to. The group leaders are tired of running around putting out fires and breaking up fights and so on. If you get drunk, instead of looking for trouble, go to the dorm and go to sleep. Yesterday some Corpsmen walked up to another Corpsman and asked him for his watch and he said no! He then punched him and the boy fell down on the ground, and the Corpsman jumped on his back. We have a lot of trouble makers that we have got to get rid of, otherwise our future is ruined for good. I didn't come here to see violence.
I came here to learn something and all I learned was destruction to other Corpsmen. Look! We have social activities you could get into instead of having your mind being idle. For one thing, we have a strike against us already by being here. The towns of New Brunswick and Edison are mads at us. They will do anything to get us out of here, because they figured the Army and Kilmer are the same way, getting drunk, etc. and they are right. I know a lot of Corpsmen will suffer for the bad ones. The white boys and some of the colored boys are afraid of being on the Center late at night for the simple reason of being attacked. They have clues to get a lot of people, but not enough evidence on them. So watch your step, because Mr. Ketchersid is not playing any more and I don't blame him. At night some Corpsmen will be planted on the other side so if you get caught you are going home. If you have nothing to live for or don't care about Kilmer get the h__l out of here. I know that some of us hate academics, but when you signed up for the Job Corps you said you were willing to take academics or anything, you were out of a job so you needed any thing you could get into. If this keeps up we will have a race riot here and the Center will be closed forever. As you know, Kilmer will only exist with the help and cooperation of each Corpsman. So let's show the public what Kilmer Job Corps Center is capable of doing. By starting with our behavior so that they see we are seriously interested in the Job Corps program.

Sincerely yours,

[redacted]

This story won $350.00 from Reader's Digest.

I Was There [redacted]

"May I have your attention children?" This sound was repeated thrice before a deadly hush fell on the lips of the fifty "citizens" who had athered at the small Negro Baptist church in New Haven, Connecticut in preparation of what was to be the most historic journey of our entire lives.

"As you all know, we are here to make a trip to our nation's capital today, one which should have been made about 200 years ago." As the old minister talked I sat silently in the crowd with my eyes fixed upon the old man. A man who had been the pastor of this small but moderate church for the better part of sixty-five years. This was the church of my grandparents, and my mother, who at the moment was mingling among the crowd passing out little schedules of this day, a most important day.

It was a hot, humid and muggy day, a day when all of the same people were at the beach or on their way, I thought, until this particular morning as I made my way down Dixwell Ave., across Starr Street and on to the small church which stood on the corner of Newhall and Hazel Street. As I approached the small church my eyes automatically went up to the roof of the small temple where there stood a large symbol of the crucifixion. This symbol had always caught my eyes for as long as I could remember. Back when my mother and 5 older brothers would always walk to church together, even then I always began to fall behind. The rest of the family as we got nearer and nearer to this symbol of suffering, shame, and wrong doing. Always mother would be calling to me, "Larry, come on now, you can watch the cross when church is over; now come on." Her voice I always heard and began to do a slow back-peddling toward the rest of the family but my eyes seemed glued to this cross with a man nailed to it with a crown, as I was later to learn, of thorns around his head. Blood ran down on his face, a face that to me looked as though he did not deserve to be up there with nails in his hands and feet because it was one of the nicest, kindest and most understanding faces I had ever seen.

As I began to come out of my childhood thoughts I suddenly felt a tug at my shoulder, and as I looked up the audience was standing up. I don't know how long I had been dreaming but it was clear the old minister was bringing his address to a close. As I stood he said,"No I did not come here to take up all your time, but seeing as how we are starting out on a journey which will surely need the comforting and guiding hand of God I think we should take time out and ask the Almighty to go with us today." With these words he bowed

N.B. — see story →

his head as did everyone else in the church.

"Heavenly father, creates and preserve r of all mankind, who said in your hold word that all men were created equal, that all the things of this world and the world to come was entrusted in thy almighty hand. As we stand here with our face turned toward the mother earth, and our hearts turned toward heaven and its eternal glory, we beg of thee with most tender hearts of compassion to look down on these our weak bodies and have mercy upon this small group gathered here to try and do the thing that we feel is right. Oh, father divine if we are doing anything which is not pleasing in thy holy sight we beg oh father, that you would apeak to us in your god-like manner and righten that where we have wronged. We ask you oh God as we start on this earthly trip today upon the busy and dangerous highway to put your long arm or protection around us. Now heavenly father we ask that you take these words in hand use them as you see fit. Amen."

As the word "Amen" rang throughout the church my heart was suddenly uplifted to the highest of heights, because the prayer had been it seems just the thing that I needed to put myself in the trip. Mixed emotions had been high with me before this old man had spoken his piece. Now I was for the trip 100 percent. I began to feel a feeling rising up in me, one that had begun to make me feel proud that I was even able to participate in this feat, as small and unimportant as I was; I felt that I would be missed if I was not there.

The crowd in the church began to break up slowly and move toward the door in small groups.

"Children let us not forget the food, because you know Rev. Epps loves to eat," shouted the old minister. Everyone laughed and a few of the ladies made their way to the basement to fetch up the food, dragging behind them a couple of the young men to lift the heavier boxes.

"Larry, I'M glad that you're coming with us; now I will not be the only young person on the bus." I turned to see one of my friends since childhood, Jean Smith, who was about the same age as myself. We were making small talk when the bus pulled up and the driver yelled, "all aboard!" As we began to load the bus, people started with the light jokes so as to get the trip off on the right pace. Loaded at last, the bus began to move, destination-Washington,D.C., out on the turnpike and onward.

Reverend Epps stood up in the front of the bus and a silence fell. Smiling, he looked us all over. He again said,"Children you look just fine today, and I'm just as proud as any father could be today. This trip is going to be one that will be talked about and remembered through the ages. When this is all over and the people around you are asking questions and debating what they read in the paper, heard on the radio, or saw on television, you children can step up and answer the unsolved questions. Whenever someone challenges your knowlddge about this day, you can just smile and say, 'I was There'." With these words he returned to his seat. For as long as I could remember he had always seemed to know just the right words to say. This little speech of his left everyone beaming, and as I looked around to see if I was the only one beaming I could see on the faces of everyone that there was an extra sparkle of life written all over them.

As the bus rolled along the crowded highway, someone in the rear of the bus began to hum one of the old Negro hymns, "Uncloudy Day", from the humming version of the old, moving, emotional hymn someone began to sing the actual words of the song. In a matter of minutes everyone was blending their voices and the entire bus was filled with the sound of joyful singing from the lips of those who had never had voice training or had never claimed to be singers, but, the sound was joyous and beautiful.. I too was blending my voice as best I could as we rolled along the highway. As we continued to sing I just began to listen to the voices of others. As I listened, I began to wonder, if maybe this was the way our our creator had intended for us to be, always. I have never seen an angel or heard them sing but I believe that the sounds we were making were directly from the lips of angels.

On and on we rode down the hot road. The heat became more unbearable and the ice water was hauled out, and passed around. After everyone had their fill of the cold, soothing drink, they became silent, as if thinking of the purpose of their trip.

As I looked about me, I saw faces I have been seeing for all of my life. Just in front of me was a man named James Brantley, a hard-working man, a family man, ch rch-going and God-fearing, was sitting with his head lowered in a book which was entitled The Standard Man; as I looked at him, I wondered if, maybe, he knew that this book he was reading was exactly a book about me like him. Men who do their work, support hteir families and keep the world going around.

On and on we rode down the highway. "Do you really think Martin Luther King, James Farmer, Roy Wilkins, and Rev. James Abernathy will really be their?" Asked someone behind me.

"Well I really don't know;" came the reply, "but if they said they would, then that's good enough for me." "After all, they are the spearhead of this entire marching protest; without them we would not even be making this trip."

"Hey that sign said, "Fifteen miles to Washington," someone yelled. Everyone strained their eyes for a look at the sign, but the bus was well beyond it by then. A silence seemed to fall upon the bus, and we were now beginning to get a little doubtful, as we knew that we would have to leave the safe confines of the bus and join in on the streets with more like us. Sensing that we were beginning to be as Peter, as he stood upon the water, "doubtful." It was then that the old minister, the one who was always there when one of his "children" was in their sick bed, in trouble, or in need of food or just advice, as always was out of his seat again. He turned to face us with that ever-present and warming smile. His hair was as white as the winter snow, his eyes flashed with the wisdom of many years of living. "What's the matter, children?" he asked calmly. "We came here in protest of what we think is unfair civil-rights treatment, toward all the minority groups of the world. Now don't let your feathers fall children, we're gonna have a marvelous time today. Just you wait and see." "Today we are going for high and better things. Today we are gonna aim forthe moon, but if we miss the moon and fall among the stars, we'll still be on high ground." Satisfied that he had gotten the morale of the group up and gotten his point over, he gave us the big wide smile and took his seat. "Always says the right things, doesn't he?" some one said. I felt good deep inside knowing that someone else felt the same way about this grand old man, - a man who asked for nothing from the world except to be a friend to men of all walks of life. A man who was completely satisfied with the simple uncomplicated things of life.

"Where do I park?" asked the bus driver of the parking lot attendant. "Right to the left of the big yellor bus," he said, pointing in the distance. The driver maneuvered the bus to the prescribed area and brought it to a halt. "Well, I guess this will do it," he said. I sure hope you folks get ample results, because I think you are about the nicest bunch of folkd I have ever had the pleasure of driving for. "From the tune of his voice and the look on his face, it was easy to see he was serious. We all thanked him as we piled out of the bus. "Why don't someone ask him along," someone said. "Son, why don't you come and join us in our effort? We would be awful glad to have you," the old minister said. "I should stay with the bus, sir, but I thank you for the invitation." "Well, I guess you have a job to do too, but if you change your mind you are still welcome." "Smiling, the old minister turned and walked away. We had began our walk to the meeting place of all marchers, and had walked two blocks when someone yelled, "Hey, Reverend wait up!". We turned to see the driver of the bus coming in a huff. Catching up he walked to Reverend and taking the sign he was carrying said "Let me carry this sign sir, you have been carrying the burden of too many things all your life." Without protest the Reverend smiled and said "God bless you, young man." Blushing slightly, the driver fell in step with the rest of the group. Down the street we continued until the huge crowd slowly came into view. Flags, signs, and numorous other things were being hoisted into the air. To our untrained eye it looked as if the entire world's population was there. People from all walks of life were all there today. The Negroes, Cubans, Chinese, Americans, many of the white race, Indian and many, many more.

"Ladies and gentlemen, fellow citizens, travelers from afar. How happy I am to have this opportunity to welcome you to our nation's capital. Today is the day of days, the day when the eyes of the entire universe are upon this city and us. As we begin our march down Killebrew Drive, we humbly request that you all conduct yourselves, as we know you can, in the most respectful way possible. Let this day be a day wherein all our children and their children's childrens will proudly benefit. As our young ones reach the evening of their lives they can look back upon this day with triumphant pride and tell their children, "My father, or my mother and I were there". As the man at the microphone continued to talk, silence fell over the forty thousand-plus crowd gathered there. "Many, he continued, have contended that today would not be successful at all but entirely a useless cause. Let them talk! We are here today to demand equality for all, and that's just what we will get - equality!" A roar went up from the crowd as the speaker stepped from the top of a bus, the top being used as a speaking platform. "Now let us have a minute of silent prayer, and thus begin our march. " With those words the speaker laid down his mike and bowed his head, All around me were the soft sounds of voices, voices in prayer.

The national anthem of all civil rights marchers, "We Shall Overcome," was just beginning to reach it's peak, as the huge crowd which now had grown into approximately eighty thousand began to slowly move off. "We Shall overcome." The words began to get louder and louder until everyone in the crowd, and those who stood along the sidewalk, were swept along in this huge wave of emotion coming forth from the lips of thousands. "It's in my heart I do believe, we shall overcome someday." Before now, this particular song which had not meant too much to me was at last slowly beginning to take meaning. As I looked around me at all the different facial expressions, it was suddenly clear to me that to everyone this march was one of dedication, sincerity, and the foundations of many, many more protest marches to come. I now felt a little guilty becuase I knew that my reason for this trip was different from most. Though I was a full believer in "equal opportunity", I was more or less along for the ride. Now as I listened to the national anthem of the civil rights movement, this trip took on an entirely different meaning. Emotions were high: some were even crying, as we began to get nearer the Lincoln Memorial. "There's the Lincoln Memorial!" shouts were heard throughout the crowd. I looked up and my heart began to quicken its beat. For now it was no more something of hearsay - or was it pictures in a history book. I realized that at the moment we.were standing at the feet of one of the greatest symbols of justice and peace that had ever roamed the face of the earth. It made me feel awfully proud to be a part of this protest movement. As we came directly in front of this ever-living monument, I could clearly see the figure of Old Abe. Sitting peacefully in a chair, a man who had been assassinated because of his efforts to bring peace and equal opportunity to all. As we proceeded by this grand old man, I could see words written in huge letters above his head - "The Gettysburg Address." As I remembered this most famous address, and the deep meaning that went with it, I could barely hold my emotions in check. As the marchers' national anthem reached a feverish pitch, many were sobbing openly without shame or fear. "Children let us lift our voices high", the words came from beside me. I turned to see Rev. Epps, the old gentlemen who had been a symbol of truth and honesty for as long as I could remember.

The sun was shining down unmercifully as we proceded up to the capitol. A few members of this huge crowd were being overcome by the blistering heat. As those overcome by the heat began to fall out of pace with the crowd, someone would reach down and help them back to their feet and continue on. "Why couldn't the world be as we are here today", I thought to myself. If we were always helping those who were overcome by the problems of life, instead of trying to hurt the weaker ones, what a wonderful world this would be.

"Hey! There's the speaker's platform in front of the capitol," came the shout from close about me. Joining hands, these humble people of poverty, and in ignorance for so many years stopped and just silently stared at the capitol. For many it was their first time ever seeing this great and famous building. Those who had been here before now saw the capitol from a different view. It now symbolized a solution to all the unfair dealing toward all the minority groups of the United States and the world.

"There is Dr. King", someone shouted. Everyone strained to get a look at this man that the Negro people had come to look upon as, Mr. President, Moses,. and Our Leader. Looking back I could see that the crowd stretched over twenty or thirty blocks. Many had field glasses, which was the only way to see what was happening in front. Luckily, I was near the front of the huge crowd, close enough to clearly see and recognize the faces of all the distinguished speakers on the platform. It looked as though all who had said they would be there had kept their word. King, Wilkins, Farmer, Abernathy and a few of the movie industry were there too. Harry Belafonte, Burt Lancaster, and the two women who have became a legend in their own time, Mahalia Jackson and Marion Anderson were sitting, side by side. Also on the platform was a well known author James Baldwin.

The crowd began to come to a halt, until finally everyone had come to a standstill.

"Today, ladies and gentlemen,will undoubtedly be a day that will long be remembered in the hearts and minds of many of Americans. Especially in the heats of the Negro people."

I looked up to see the face of a man whom I had seen in the newspaper and on television many times before. The face and the voice belonged to that of James Farmer, director of the C.O.R.E. chapter.

"Too long have we been asking and getting nothing, today we are here in demand for our civil rights. On this platform we have many distinguished songsters and speakers, We are going to ask all the speakers to please limit their addresses to five minutes. If you can't finish your speech in five minutes, please do it in three minutes." Laughter flowed from the huge crowd. "Our first speaker will be a dedicated man to the purpose of Civil Rights and of great leadership, Mr. Roy Wilkins."

On and one, the large platform of speakers were being introduced, until finally it was time to have some music. Called upon was a lady very capable of brining forth beautiful music, Mahalia Jackson.

"Oh, I'm so glad to be here today to put in my little mite. I'm going to ask all of you to join in and help me sing an old song; "Didn't it Rain." The organist began to beat out the notes of the old song. The crowd began to sway to the music, and then Miss Jackson began to sing as only she can. A voice that has thrilled millions, had sung in the presence of kings, dukes, lords and queens, and many of the Presidents of the United States. "Didn't it rain children, rain, oh my Lord," on the song went until she had finally brought it to a halt. Deafening applause came roaring from the crowd of one hundred thousand plus. The crowd too loved the great Mahalia Jackson. On and on the roar "more, more," began to get louder until the platform M.C. called Miss Jackson back to the microphone. A pleasing smile on her face and tears in her eyes, she bowed before the huge crowd. It was very plain to see that she was deeply moved by this large crowd of humble people. The great Mahalia Jackson has known many an enthusiastic crowd with its roar of applause, but as I look upon this woman with the angelic voice, I could not help but believe that this ovation surpassed anything she had ever known.

Again she bowed and sang another verse of this great and true song. Again the roar came "more, more," but this time the plea went ungranted. Finally the crowd calmed down and awaited the next procedure of the program.

All of the platform guests had delivered addresses, - all but one man. The man that had becaome famous solely through his great battle for equal rights for all people. Regardless of their creed, color, race or religion. This man was Dr. Martin Luther King, Jr.

"Now ladies and gentleman, comes the moment and the man that we all have been waiting for. I could stand here for hours and talk about the many achievements of this man. But I'm sure that all of you know him for what he has been to the Negro people today. Ladies and gentleman, I give you our friend and leader, Dr. Martin Luther King, Jr." The roar was deafening, the emotions were higher now than they had been at anytime while the other platform speakers delivered. Louder and louder came the roaring approval of the crowd. Standing there before this large group of humble people, I knew as everyone else, that Doctor King was well pleased with all his followers. A somewhat small man in physical size, he now stood out above all the rest. After it seemed that the applause would not cease, he slowly drew up his hands above his head. As if given a command there quickly fell a hush over the huge crowd.

"Let us all join hands to symbolize brotherhood, let us show the entire world that there is love in Washington, D.C. today." All around everyone were taking each others' hands as he had asked. People who yesterday might have been a little skeptical at holding hands with someone they had never met before were eagerly joining hands.

"We all believe in equal justice under law. Though we believe this we can not have it because of blind hatred and ignorance on the part of many of our fellow men. The minority groups of this era have made too little progress in the past one-hundred and fifty years. Though time has been marching on our progress has been at a standstill. We came here today to the nation's capitol to get the whells of justice rolling. Many of our forefathers and mothers bore the heavy burden of slavery. I'm sure that as they would toil in the fields of their masters in the hot sun, that they had a dream of someday being free as their Creator had intended. Today I have a dream. Each day I dream of a place where all the creatures of the earth all mingle together. A place where the Episcopal child plays with the Baptist, the Jewish with the Catholic. Where all the parents will lay down their arms and study war no more. A place where we can all lay down the fears of war. Oh, when we achieve this, what a wonderful place this world will be to live in! It will be a hard struggle, but we can do it. After we have gone the last mile of the way we can sing the old Negro spiritual with these words, 'free at last, free at last, thank God Almighty, I'm free at last." With these emotion-filled words he concluded his address.

If the applause that the speakers and performers received prior to this address by Doctor King was deafening, well, this ovation was beyond words. It seemed as though the crowd was hit by an electric charge. The ovation seemed endless. Finally, after about five minutes of continuous applause, the crowd began to quiet down. After a few remarks by the platform M.C., the crowd began to move back toward the parking lot.

"Let us not forget to pray as we start our trip homeward, children." The voice was that of Rev. Epps. I didn't know that he was close around, but then that was the way of the old man; always around at the right time.

Back on the bus and in the turnpike, the old man once again appeared out of his seat at the front of the bus. "Well children," he said, "I told you that we were going to have a grand time today and we did. Didn't we?" "Yes sir, we sure did, and I'll say," came the reply from throughout the bus. "Now you children remember what I told you. Whenever someone challenges your information on your answers about today, what are we going to tell them?" The answer came loud, clear and fresh from the entire bus, including the driver. "I was there!"

"WILL THERE BE WAR ON POVERTY"

[redacted]

A couple of zillion light years away lies a heavily populated planet named Poverty. Poverty is far more advanced in science than Earth, but then again nobody is perfect; in Poverty there are no birth control pills, whence the inhabitants mutiply like rabbits. And to make this problem worse, in Poverty one half of the planet is land; the other half is water. There is no water shortage, but the air pollution makes New York smell like 'My Sin'.

Poverty is a democratic planet; the last election for President was won by Lucky Bird. The first act he did as President was to put his brothers and sons-in-law in office.

Lucky Bird didn't do much as President except have Barbacues on his ranch, where he raised Lady Bugs for the Agricultural Dept., in order to beautify Poverty. But the next election was coming up soon. Lucky Bird figured if he could get the formula for Birth Control Pills, he then certainly would win this election.

His brother and campaign manager, Teddy Bear gave him a plan. Lucky Bird sent for his best secret agent, Bond Brat, so he could put the scheme to work. The plan was to kidnap one of Earth's leading biologists. Brat looked over the case and decided on Red China's Dr. Chan Rat.

Arriving in Peking, Brat found out that the good Dr. had defected to the free world; for better union wages. Brat traced Dr. Rat to Siagon, but again was too late, since Dean Rusty had just put him on a jet for Washington, D. C.

When Brat reached Washington, D. C., he was introduced to Sargent Thriver. Mr. Thriver gave Brat an application for the Peace Corps, and told him that Dr. Rat went to one of L.B.J.'s pet projects, an exclusive Job Corps Center, named Camp Kilmer, to see his son Gringo. Gringo, a graduate from Yale, joined Job Corps just so he could get himself three squares a day and a warm bunk.

To get inside Kilmer, Brat disguised himself as a New Corpsman, and waited on the long line of High School Grads, applying for entrance. Most were turned down because they had lower-class standards.

As soon as Brat was processed in Kilmer, he was taken to Liverpool and given a new wardrobe of Mod clothes. Brat retired to his room for the night to plan the stategy.

The next day, Brat was told about all the opportunities to learn a trade. Brat had thought about getting a new trade, because spying was getting to be for the birds.

The day he sent a letter to Lucky Bird, by cosmic laser-rays which came from his atomic pinky-ring. Lucky Bird received the letter by nightfall in Poverty. Here is what it said:

Dear Lucky Bird:

I hope when you receive this letter the population explosion has gone down. Dr. Rat's son, Gringo, gave me the Formular for Birth Control Pills, and is showing me how to make them, in my chemistry class.

I get out in two Earth years, which is two Poverty months. This will give you plenty of time for the next election. Dr. Rat is involved with Bobby Baker in a big scandle, so I won't be able to bring him; but Gringo asked me if he could come with his band.

Lucky Bird, when I get back I would like to marry your daughter Loosy Bird. Is it okay?

Your future son-in-law,

[redacted]

P.S. Earth does not know of Poverty, so we do not have to worry about A WAR ON POVERTY.

DOCUMENT FILMED FROM BEST AVAILABLE COPY.

June 20, 1966

My Thoughts on Food Service School

When I joined Job Corps I decided to take food service, but now that I'm in it I just don't know. This is why I am writing this story, so that maybe I will find out what I don't know.

I remember my first day in class, everything was going great for me, then about my third week or so things started to happen. I was starting to learn about the class and the teachers, and boy am I sorry that I met one certain teacher. He just didn't do anything except sit on his butt, and let the other teachers do his work, and I think something should be done about that.

Other teachers come in in the morning and at least try to help the Corpsmen and themselves, but this one would rather sit and do nothing but let the other teachers do his work.

Maybe once in a while he starts the dishwasher or put some water in it, and then right back to the chair where he stays until someone ask him for some help about 3 or 4 times, and even then he sends some other teacher to see what is wrong instead of going and trying to help the Corpsman himself.

I was told this teacher has been doing this for a long time now, and that many teachers and Corpsmen are tired of this and it is also getting on my nerves. And this is why I'm writing about this teacher.

[redacted]

"IF YOU THINK YOU HAVE TROUBLES"

Well, this is a story of my love life. I have two girl friends; one is real skinny, the other is plump in the right places and fat in the wrong places.

I'll start out by telling you about the skinny girlfriend. Why she's so skinny that if it weren't for her adams' apple she'd have no shape at all. Today I took her for a ride in my sports car and her legs are so skinny that I shifted one three times; when she wears a black dress she looks like a folded-up umbrella, and she's so skinny that when she sticks out her tongue and turns sideways she looks like a zipper. In all, she looks like death on a soda cracker playing hookey from the graveyard.

Now I'll describe the fat girlfriend. Well, she really loves me; she told me she had saved herself for me, but believe me, she saved too darn much. She's so fat that when she wears red earrings she looks like the back of a Greyhound bus. She uses a perfume called "Evening in Paris" but when she lifts up her arms it smells like a Night in Harlem. But I love every acre of her.

I don't know which one to marry, but a friend told me that if he were in my place he'd marry the fat one because as an old saying goes, "If a little hunk of sugar is sweet, a big hunk is sweeter". But I told told my friend about another old saying, "If a little piece of limberger cheese stinks, just think of what a big piece smells like". Well anyway, I don't think I'll marry either one because I can't get along with their parents. The skinny girl's father doesn't like me because I found out that he had hair on the bottom of his feet and he drinkd wine, and her mother hates me because I know she's bald-headed and owns a fish market.

The fat girl's father dislikes me because I called him a punk, and her mother can't stand the sight of me because I know she's got a wrinkled-up breast and she drives a garbage truck.

AN ANONYMOUS ESSAY

NOTE: I have taken the name of the auther off, so that you will not know who wrote this essay. But it was so well written that I wanted all of my students to read it. What do you think of it ?

I have been in the Job Corps for ten months, as of the 29th of April. I have won a lot, and I have lost. In the time I have been here, I feel my losses are more than my gaits. I feel it has been a waste of time on my part. It's not the teacher, but me. I have not got the brains to carry on. I don't want to be a dum-dum, but from all points of view, it looks like I will be. I feel from the average of losses that I have, it will continue the rest of my life, and I will be very unhappy, and if I am unhappy, my life and people will be unhappy too. So that means I will not go back home or see my girl again. I will have to, in the near future, quit the Job Corps and hide somewhere, and never go home..... If someone somewhere reads this, would you please help me, and see if I have the brains to make it through life. Please help me be somebody and to live in the world and have somebody to love me. Please help me to understand the world and to read and write, to see what has gob gone wrong in my brain, and to see why I'm a nobody with nothing but a draft card and an empty wallet. I have loved and lost, I have fought and lost, and I have studied and I lost. Why do I lose so much and not get nothing in return ? Somebody please help me.

Anonymous

COMMUNICATIONS

Course of Study for High School Equivalency Program

Unit 1

Lesson 1 Nouns
Lesson 2 Pronouns
Lesson 3 Verbs (action and linking)
Lesson 4 Verbs (helping)
Lesson 5 Direct and Indirect Objects
Lesson 6 Subject Complements

Unit 2

Lesson 1 Adjectives
Lesson 2 Adverbs
Lesson 3 Prepositions
Lesson 4 Prepositional Phrases (adjective, adverb)
Lesson 5 Conjunctions

Unit 3

Lesson 1 Verb Tenses (present - past - past perfect)
Lesson 2 Regular and irregular verbs
Lesson 3 See, Do, Go
Lesson 4 Come, Run, Give
Lesson 5 Irregular Verbs
Lesson 6 Irregular Verbs
Lesson 7 Irregular Verbs
Lesson 8 Lie - lay
Lessun 9 Sit - Set, Rise - Raise

Unit 4

Lesson 1 subject - singular and plural
Lesson 2 Do - Does, Was - Were
Lesson 3 Phrases in the subject
Lesson 4 Subject - verb formations in sentences

Unit 5

Lesson 1 Use of adverbs and adjectives, as modifiers
Lesson 2 Use of good and well
Lesson 3 Sense Verbs
Lesson 4 Positive - Comparative - Superlative modifiers
Lesson 5 Double Negatives

Unit 6

Lesson 1 Nominative and Objective case forms - recognition and usage
Lesson 2 Nominative and Objective case usage-- compound objects
Lesson 3 Elliptical sentences and case
Lesson 4 Repetition in sentences
Lesson 5 Order of courtesy
Lesson 6 Appositives and pronoun usage
Lesson 7 Pronouns as objects of prepositions
Lesson 8 Use of them and those

Unit 7

Lesson 1 Adverb clause
Lesson 2 Adjective clause
Lesson 3 Use of who - whom
Lesson 4 Use of who - which - that
Lesson 5 Using 'ing' word groups (participles and gerunds)
Lesson 6 Use of appositives

Unit 8

Lesson 1 Sentence Fragments
Lesson 2 Run-on sentences
Lesson 3 Parallelism

Unit 9

Lesson 1 The end marks for the four types of sentences
Lesson 2 Abbreviations - punctuation of
Lesson 3 Commas in Compound sentences
Lesson 4 Commas after introductory words groups
Lesson 5 Commas in a series
Lesson 6 Commas for interrupters
Lesson 7 Commas in addresses and dates
Lesson 8 Colons
Lesson 9 Semi-colons

Unit 10

Lesson 1 Apostrophes for showing ownership
Lesson 2 Apostrophes for missing letters
Lesson 3 Possessive pronouns (no apostrophes)
Lesson 4 Contractions - possessive nouns
Lesson 5 Punctuation in direct quotations
Lesson 6 The indirect quote

Unit 11

Lesson 1 Capitalization of geographical names and group names
Lesson 2 Capitalization of organizations and institutions
Lesson 3 Capitalization of calendar items and brand names
Lesson 4 Capitalization of titles and names

Unit 12

Lesson 1 Central Theme
Lesson 2 Statement vs. inference
Lesson 3 Fact vs. propaganda
Lesson 4 Implications
Lesson 5 Author's intention
Lesson 6 Points of view
Lesson 7 Main idea of a paragraph
Lesson 8 Figures of speech
Lesson 9 Titles

Unit 13 Vocabulary Building

Unit 14 Spelling

COURSE OF STUDY - MATH

Unit 1 Systems of Numeration

Lesson 1 Decimal System
Lesson 2 Binary System
Lesson 3 Roman System

Unit 2 Basic Operations of Arithmetic

Lesson 1 Addition - Subtraction
Lesson 2 Multiplication - Division

Unit 3 Fractions

Lesson 1 Equivalency of
Lesson 2 Addition of - Subtraction of
Lesson 3 Multiplication of
Lesson 4 Division of

Unit 4 Denominate Numbers

Lesson 1 Conversion of denominate units
Lesson 2 Addition - Subtraction
Lesson 3 Multiplication - Division

Unit 5 Decimals

Lesson 1 Addition - Subtraction
Lesson 2 Multiplication - Division
Lesson 3 The Micrometer
Lesson 4 Conversion of fractions to per cents
Lesson 5 Conversion of per cents to fractions

Unit 6 Per Cents

Lesson 1 Nature of Percentage
Lesson 2 Percentage Problems

Unit 7 Fractional and Mixture Problems

Lesson 1 Nature of fractional parts
Lesson 2 Finding the base or whole
Lesson 3 Mixture Problems

Unit 8 Profit and Loss

Lesson 1 Definitions
Lesson 2 Profit and Loss Problems

Unit 9 Interest Problems

Lesson 1 Compound Interest
Lesson 2 Compound Interest Rate
Lesson 3 Bank Discounts

Unit 10 Taxation

Lesson 1 Methods of Expressing Tax Rates
Lesson 2 Computation of taxes, rates taxable amounts

Unit 11 Ratio and Proportion

Lesson 1 Definitions
Lesson 2 Methods of solving proportions
Lesson 3 Problems involving proportions

Unit 12 Work Problems

Lesson 1 Equal Rates
Lesson 2 Unequal Rates

Unit 13 Rate of Fill Problems

Lesson 1 Single Process
Lesson 2 Simultaneous Process

Unit 14 Distance Problem

Lesson 1 Combined Rates
Lesson 2 Average of two rates

Unit 15 Geometric Figures

A. Two Dimensional figures (Area, Perimeters, Altitudes)

Lesson 1 Squares - Rectangles - Parallelograms
Lesson 2 Triangle
Lesson 3 Pythagorean Theorem
Lesson 4 Square Roots
Lesson 5 Circles

B. Dimensional Figures

Lesson 6 Cubes - Rectangles - Parallelapipeds
Lesson 7 Cylinders
Lesson 8 Pyramids - Cones
Lesson 9 Spheres

Unit 16 Series

Lesson 1 Arithmetic, Geometric and Miscellaneous Series
Lesson 2 Sums of Series

Unit 17 Exponents and Scientific Notation

Lesson 1 Powers and Exponents
Lesson 2 Scientific Notation

Unit 18 Slide Rule

Unit 19 Algebra; Introduction to

Lesson 1 Signed Numbers
Lesson 2 Language of Mathematics
Lesson 3 Equation in one unknown
Lesson 4 Transpostion of formulae
Lesson 5 Algebraic Expressions
Lesson 6 Exponents and Radicals
Lesson 7 Quadratic Equations and Factoring

A FEW QUESTIONS AND ANSWERS

Is class room attendance compulsory?

Yes, and it presents a problem which we deal with in an unique manner. Just how do you force a boy to attend classes? If by force you mean to pick him bodily and cart him into class...then, of course we don't use force. Such action represents built-in failure. Many boys have dropped out of formal schooling because such unsophisticated force had been used on them in the past.

We are engaged in equipping boys who possess no salable skills with training aimed at preparing them to gain and hold a job. Under such a program we must teach them the value of regular attendance, otherwise they don't figure to hold any job for very long. Therefore, it is important that they do attend classes, and we employ devices to induce corpsmen to follow their prescribed schedules.

There are three pressures which we manipulate to encourage attendance at classes: the pressure of a boy's ambition, pressure applied by his peers and, finally the pressure of authority.

Staff Consultation Groups meet in one hour sessions each day to chart a boy's progress. The group includes his counselor, his group leader (an in-resident adult trained in either sociology or psychology who has had prior experience working with groups of boys and who lives with a group in their dormitory), a section leader (a supervisor of group leaders), the boy's teachers and his instructors.

If, for example, a boy in the cooking curriculum absents himself from his reading classes, that teacher so informs the others at the SCG. It may be decided that the pressure of his ambition should be applied through his vocational instructor who may present the boy with a difficult-to-read recipe to prepare. When the boy evidences difficulty in reading the recipe, the instructor will then make a point of impressing him with the necessity of facility in reading if he ever expects to become a cook.

The same technique would apply if the boy had cut his math classes. His instructor, after learning of the absences, may hand the boy a recipe for four servings and instruct him to prepare for seventeen, illustrating the importance of math to a cook. If the boy continues to cut classes, it may be the decision of those in the SCG to subject him to pressure applied by his peers, the other members of his living group, through the device of having his group leader introduce the fact at a group interaction session. Such sessions are held daily (except week-ends) from 6:30 to 8:30 p.m., and involve all the corpsmen of a living group and their group leader. The boys discuss their problems, their fellows' problems, their desires, etc., under the subtle guidance of the group leader.

The boys help each other during the sessions by pointing out shortcomings and suggesting solutions. They are aware of the necessity of keeping their public image bright, and they don't hesitate to let one of their members know that they will brook no nonsense from him which may tarnish that image.

When his fellows remind a boy that he volunteered for Job Corps in order to make something of himself, and they ask him how he expects to be successful without attending classes, he is more likely to accept their criticism than he would be that of an adult.

The pressure of authority is brought into play in the event that a boy hasn't responded favorably to the other pressures. First, the group with which he lives has authority to withhold passes for off-site activities, assign extra duty, deny access to certain recreational facilities and to recommend dismissals. It should be noted that the Staff Consultation Group has the power of veto over punishment meted out by the corpsmen. they may make it more or less harsh or may rescind it. The final authority, of course, rests with the Center Director, who may as a final resort recommend dismissal of the boy for non-participation in the program.

Social Education [redacted] 5/3/66

Here are some statements about children which are not complete. Each statement describes a particular behavior problem. For example, the first statement says, "I think the child who never finishes on time should." You are to finish the statement by describing what you think would be the best way of treating his particular problem.

1. I think the child who never finishes on time should
2. I think the child who continually fights with other children should
3. I think the child who continually steals
4. I think the child who bites his fingernails should
5. I think the child who daydreams most of the time should
6. I think the child who relies on the teacher should
7. I think the child who does his work over and over until it is just right should
8. I think the child who never works up to his capacity (ability) should
9. I think the child who never pays attention should
10. I think the child who is always late should
11. I think the child who always lies should
12. I think the child who always talks back to the teacher should
13. I think the child who is easily discouraged should
14. I think the child who continually shows off in class should
15. I think the child who always feels that everyone is picking on him should
16. I think the child who loses his temper when he doesn't get his way should
17. I think the child who uses vulgar (dirty) language should
18. I think the child who tries to cheat on exams should
19. I think the child who is always unhappy and moody should
20. I think the child who continually plays truant (cuts school) should
21. I think the child who is a bully should
22. I think the child who wastes school materials should
23. I think the child who continually disobeys should
24. I think the child who is disliked by other children should
25. I think the child who is timid and shy should

Lesson # 9

Criminals Are Made. Not Born- Part 1 by H. L. Aimowitz

A-Words you should understand- Neurotic; Evolve; Crucial.

B-Words Used In a Sentence-
1-Most very neurotic persons receive medical help at a mental hospital.
2-A moth will evolve into a butterfly in the springtime.
3-Getting two weekend passes a month is crucial to most Corpsmen.

C-Reading Selection- Introduction

How does a nasty, trouble-making youngster evolve into a professional criminal? Where does he learn his trade? When is graduation day?

This unit describes some of the crucial experiences which lead a boy into a criminal career. The changes in self-image that accompany the progress of this 'Nobody' to the status of a criminal 'Somebody' appear to develop during his interaction with the responsible persons in his community (for example, the police, the school, the stores, etc.) Thus, the boy who is frequently told, 'Don't be a bad boy,' very often comes to fell that only by being very, very bad can he maintain his self-respect, dignity, and integrity.

There are a number of theories about how people come to be professional criminals. There is widespread notion that poverty causes crime; or the theory that 'Bad' neighborhoods cause crime; or that movies, TV, comic books, or radio crime stories cause crime; or that criminal associates (friends) cause crime; or that broken homes cause crime; or that crowded housing cause crim. These theories do not explain why most poor people never become professional criminals. Nor do most people from bad neighborhoods, or most individuals of broken homes, or most neurotics become criminals. If crowded housing caused crime, all Eskimos would be criminals, actually, very few are.

D-Understanding the Above Reading Passage: TRUE or FALSE
1-A person's idea of himself is important in determing whether he will become a criminal or not. ________
2-'Bad' neighborhoods cause crime. ________
3-Movies, TV., magazines and radio shows on crime and violence cause crime. ________
4-Broken homes cause crime. ________
5-Crowded housing cause crime. ________
6-One reason a person goes into crime is so that he will be a 'Somebody.'

E-Vocabulary-Matching

______evolve	1-important
	2-to act mean to somebody
______neurotic	3-change
	4-to go round and round
______crucial	5-mentally ill, but can be cured

F-From your own knowledge, name three causes of crime. Use the back if you need more room. There is no credit for this part. You do not have to answer this part if you do not wish to.

TO: Academic Staff

FROM: [redacted]

SUBJECT: G. E. D. Information

1. Who may enter the G.E.D. program?

   A. Any student with a 9.0 reading level and a total battery grade level of 9.5. Levels refer to the CAT test scores.

   B. Any student recommended by his teacher who feels that he is capable of doing the work even if his CAT scores are lower than those given in part A.

2. How does one go about entering the program?

   All teams will have G.E.D. applications in their possession. This application should be completed and returned to the G.E.D. department. An interview will then be scheduled for the student.

3. How long will it take the applicant to complete the G.E.D. course?

   The G.E.D. course is an accelerated program in English, math and reading. It is a four month program. A detailed course of study is available and may be received upon request.

4. If a student fails the G.E.D. test, can he repeat the course?

   If a student fails the G.E.D. test, his test scores will be reviewed by the G.E.D. staff. The staff will then determine the appropriate action to be taken. Repetition of the course of specialized tutoring are among the possibilities.

TO: Whom it may concern

FROM: [redacted]

SUBJECT: Reading Material

I think some of the types of newspapers (NOTE: used in Mr. Mulligan's class) are a lot of fantasy, as it tends to pervert the mind. This, I believe, isn't helping anyone, as I had understood it to be that we were to be taught the various methods of communications, and I think the newspapers do not have anything in the line of communications. These seem to be for homosexuals and creeps, as stated in a lot of articles.

MY REASON FOR HAVING THESE NEWSPAPERS

by J. Mulligan

While I am glad that Mr. LaRoche has expressed his thoughts and feelings on this matter, I cannot agree with him that these papers do not belong in the classroom.

They are in my class for two reasons. First, we learn when we are interested; and the corpsmen are interested in these papers. I don't care what's in them. I just want my students to learn. Secondly, these papers contain many good words to learn. For example, do you know these words ?

CABARET, PROSTITUTE, BIOLOGICALLY

BROTHEL, INCEST DECEASED

If you don't know these words, you can learn them by reading, talking, and asking questions. Every word you learn is money in your pocket; it is power in your hands.

And one thing more: these papers are communications. Communications means sending messages. The messages in the papers may be different; but they are messages.

This is what Larry LaRoche and I think about the newspapers in in my class. What do you think ? Write it and I will print it for everyone to read.

Mr. Mulligan

To: Academic Instructors Dorm #2127 (Mr. Mulligan, Mr. Choudry,
and Mr. Fienstien).

From: Corpsman Edward Anderson 2127-B

I would like to take time to thank all of my Academic Instructor
for all of the help that they gave me in order for me to pass my GED
Test. I know that to some guys the Academic Classes seem boring. Bu
if they would take some of the responsibility on themselves to study
and listen to what each of the Instructors tell them they would have n
problem in passing the GED Test. Thanks to all of my Academic Instruc
I now have a High School GED Diploma and I will now be able to go out
into the world and earn more money than I would if I did not have thi
Diploma. So again I want to tell you how much I appreciate your help
and I will always remember you because you worked with me to help me
achieve one of my Goals.

Thank You

[redacted]

KILMER RECEPTION CENTER

EVENING GROUP DISCUSSIONS

TWO WEEK PROGRAM

TENTATIVE INSTRUCTIONAL PROGRAM FOR EVENING MEETINGS

Rationale

Each night of the week, Monday through Thursday, from 8:00 PM to 9:30 PM and on Sundays from 6:30 PM to 8:00 PM, the Group Leader will present an outlined program of discussion. It will be necessary for the Group Leader, by the lucidity and cohesiveness of his presentation, to stimulate discussion. The discussions are designed to act as a motivating and learning process for the new enrollee. It is most important that right from the onset the enrollees are presented with the most serious problems for discussion.

The enrollee for the most part has come from a severely deprived background, has had few success experiences, often has a hard, cynical view of life and brings with him many personal prejudices. It is the Group Leader's task to begin to lay open these problems in the group meeting. The Group Leader will use the outlines as strict guides and will encourage participation by all members of the group. The Group Leader thus guides the discussion and at the end of the meeting asks for or gives the meaning or purpose in the form of a summary. Once again then the discussion, no matter how well outlined, depends heavily on the resourcefulness and presentation of the Group Leader.

DISCUSSION TOPICS

I. Why We Are Here

II. Our Fears and Prejudices

III. Dealing with our Anger

IV. Our Needs and Satisfying Them

V. How to Look at our Problems and Eventually Find Solutions

VI. Importance of Living in a Group

VII. Looking into the Future

DISCUSSION OUTLINES

KILMER RECEPTION CENTER - EVENING PROGRAM

DISCUSSION ONE

I. TITLE: Why We Are Here

II. OBJECTIVE: This discussion should lead the enrollee to an understanding of why he is in the Job Corps.

III. OUTLINE

- A. The Job Corps offers a chance to change - for the better.
- B. We are here because we need help; we also must learn to give help to one another.
- C. We must discuss our reasons for being here and learn to listen to the other man's reasons also.
- D. We must have respect for the authority of those who are here to help us.
- E. We cannot hesitate to discuss our fears and problems, for by doing so we are helping ourselves.
- F. Often by bringing out our own problem to the others in the group we gain ideas of help both for ourselves and for others.

IV. HINTS FOR PRESENTATION

Give the ordinary introduction you would give to any new group. Get them each to say something about themselves, then ease into the discussion. Pick out several points in the outline and present them to the group. Ask for opinion. Use the more vocal boys to begin. Try not to stray from the topic: this is important. Ask them how and why. Never let the discussion get out of hand or to the point of anger and name calling. The Group Leader is the teacher; the meeting is his classroom.

Run the full time, but try not to go too long over - ten minutes maximum. With the help of the group, present a summary.

V. SUMMARY

This discussion stresses the word HELP. How have we shown this? Why is helping important?

DISCUSSION TWO

I. TITLE: Our Fears and Prejudices

II. OBJECTIVE: To bring the enrollees' fears of differences out into the open.

III. OUTLINE

A. We are all from different areas and backgrounds, yet if we stop, listen, and look we will find many similarities. We can see the obvious differences on the outside. Are there differences inside? Similarities?

B. We often tend to categorize people, i.e., place them in groups and judge by what we believe is indicative of that group. This is hand in hand with PREJUDICE – by which we pre-judge a person not looking at that person as an individual. Most often our judgment of groups of people is based on ignorance – we have heard; we have never really lived with or have known a person we "suppose" is different from us. It is further based on fear, with the result that we never give ourselves a chance to know the other man.

C. Look at the man next to you. Is his skin white, or is it black? Does he speak differently than I do? Do these things bother me? Why? What do I really know about this man?

D. We find by listening and then talking that the other man hopes, dreams, loves, works, and fears much the same way as I do. What does this show us about ourselves? About our fellow man?

E. We must meet this problem of who we fear, of who we pre-judge, and meet it now. To learn respect and understanding for ourselves we must first have the same for other men, regardless of their color, speech, birthplace or religious ideas.

IV. HINTS FOR PRESENTATION

This is the most important and urgent topic. Give an introduction by recalling the summary of Discussion One and then lead into this topic. Mention that this problem of fear and prejudice can wreck not only great nations but individual people as well. Hate and contempt destroy. Your success in learning to help overcome these feelings, will make your stay in the Job Corps successful. We may learn a trade, but if we don't learn the most important aspect of living with other men, then we have learned nothing.

V. SUMMARY

Where do our fears come from? What is prejudice? What does the word mean? How do fear and ignorance harm us as a person?

DISCUSSION THREE

I. TOPIC: Dealing with our Anger

II. OBJECTIVE: To give the enrollee a better understanding of how to handle his emotions.

III. OUTLINE

A. In the Job Corps we have a "no touch" program - therefore no fighting.

B. Anger has some definite values, but on many occasions it is a poor way to meet frustrations. It tends to:

1. Alienate people
2. Waste energies
3. Cause illness, when uncontrolled
4. Leave you with a feeling of shame and guilt.

C. The mature person finds a way to avoid anger by:

1. Looking at the problem and asking why he is angry
2. Changing his viewpoint - trying to look at the problem from another view
3. Finding a new response and avoiding the stimulus to anger.

D. It is not best to prolong anger:

1. Get over anger quickly
2. Have a sense of proportion
3. Use your anger energy and control it or put it into another outlet.

IV. HINTS FOR PRESENTATION

By now you can use the group for examples on topics such as this one. Tie this discussion in by reviewing the last topic (number two) and then balance it with this one. Explain sanctions and how they are used and why: generally to control anger.

V. SUMMARY

What home problems often cause anger in you? Give examples of some occasions where you would have been better off if you had avoided anger. Name ways in which a person in this age group can work off anger.

DISCUSSION FOUR

I. TOPIC: Our Needs and Satisfying Them

II. OBJECTIVES: To lead the enrollee to the understanding that all of us have certain very basic and very important psychological (explain) needs which must be satisfied for our mental well being.

III. OUTLINE

A. One of our basic needs is the need for security.

1. Not only is the actual security important to us, but the sense of security.
2. The need for security affects our behavior in many ways.

B. Another need we have is to feel a sense of worth. We need respect and appreciation. We need to be recognized for our accomplishments and successes. We like to be associated with groups and with the things that have prestige.

C. Some of our other most important needs are those for religion, for having a philosophy of life and, very important, those needs for freedom and independence.

1. Freedom and independence come only through respect for the laws of society. Without this respect, we cannot have personal freedom.

IV. HINTS FOR PRESENTATION

Explain how each person has needs, sometimes, not always, the same. Many have different intensities of needs. Tie in with previous discussions and show how our needs for even "harmful" things can be turned into good use.

V. SUMMARY

What are some of our basic needs? How do we satisfy them? Mention how our needs are most often what we think we need and not what will be beneficial for us.

DISCUSSION FIVE

I. TOPIC: How to Look at our Problems and Eventually Find Solutions

II. OBJECTIVES:

1. To bring the enrollee to an understanding of how to look at problems, to recognize superstitions and other unfounded beliefs.
2. To carefully analyze opinions, ideas, and suggestions. To keep an open mind, suspend judgment, and change opinions in the face of compelling evidence.

III. OUTLINE

A. The freedom to solve our own personal problems is one of the most cherished privileges we have in this country. To use it properly, we must recognize that we do have problems and that we need help in solving these problems.

B. As human beings, we are subject to look at things without investigating them. We have prejudices; we make hasty comparisons; we assume too much; and we most often come to very quick conclusions.

C. To help look at our problems, we must first of all find out what the problem is, determine the causes, collect information, see what solutions are open - not from just my side, but other sides as well, and then select one of these solutions.

D. The most important thing to do is to take action on the problem, not to ignore it. Problems generally come many times in the same way. Therefore, it is most important to meet our problems head on and at least make an attempt to find answers to them.

IV. HINTS FOR PRESENTATION

This discussion is an excellent opportunity for the Group Leader to recall the problems which have brought the enrollees to the Job Corps. No enrollee can say that he has no problem, for that is one in itself. Further, by this time there should have been a number of instances within the group which will serve as examples of the problems we have with one another. Select one of these; discuss it; analyze it; get the enrollee to offer possible solutions; then find out if any action was taken, and if so, do we now feel it was the right action?

V. SUMMARY

What are some of the problems we've had so far? Do we always look at our problems? Have we made a good attempt to learn how to solve our problems? What are some of the effects that problems can have on our lives if we do not attempt to meet them?

DISCUSSION SIX

I. TOPIC: Importance of Living in a Group

II. OBJECTIVE: To show the enrollee the importance of learning how to live in a group, so that he may later live in society.

III. OUTLINE

A. The life we have now as a group has special meaning, for it is the foundation for our living and working in society.

B. We have seen so far that as an individual we have certain responsibilities. Now we are seeing our duties and helping one another within our group.

C. Group living has shown us that we must care for our own personal hygiene, for our own safety, for our own health. By doing this we help the rest of the group and are better able to lend our assistance to the less capable members of our group.

D. By all working together, we can see how well our dorm has been run. It is clean; it is reasonably quiet when it should be; rules and regulations are observed by all; and for this reason we can see that when a rule is broken a sanction must be imposed.

E. We see how unruly it would be if there were no regulations to guide us. Take a look at our fire regulations; at our regulations for rising and going to bed.

IV. HINTS FOR PRESENTATION

As in all of the previous discussions, we have built on what we said before. Tie in Discussion Five with group living. Emphasize the need to begin to have trust in those who live with you. Emphasize that trust cannot be developed unless all are willing to do the job, e.g., resist temptations to steal, to get angry, to fight, to do those things which you know would cause trouble for others.

V. SUMMARY

How do we help ourselves by living in a group? Name some ways in which we can help our fellow enrollees. Do we have any duty to try to help them? If not, why not? Emphasize always two words: "TRY" and "HELP". With these two words in use, you will be successful on the job.

DISCUSSION SEVEN

I. TOPIC: Looking into the Future

II. OBJECTIVE: To prepare ourselves for the work ahead in the Job Corps, so that we will take with us the most we can for life in the world.

III. OUTLINE

A. We have just begun here at Kilmer to see some of the problems which we are going to have to face if we are to help ourselves. We should look now at how we can best prepare to get the most from not only our job skill, but also from our relations with the Corpsmen and staff with whom we come in contact.

B. We must again look at why we are here, determine to rid ourselves of those things which have kept us from going forward.

C. We should be aware now of some of our fears, prejudices and needs. This, however, is only a beginning, for we must work hard on all of these things just as we are working hard at learning a trade.

D. If we learn to take care of some of our own problems, we should be able to learn our trade better and thus get that good job that we need.

E. We are becoming men now and will soon be faced with many responsibilities, such as our job, family, finances, and many others. The Job Corps is designed to show us how to accomplish these things in the best way. It requires us to at least make the effort to "try". If we try, we will get help, and because we have gotten help, we must learn to share it by helping others.

IV. HINTS FOR PRESENTATION

This is the last discussion, therefore, I would briefly go over what we have already discussed or pick out something which you feel will be needed and use the time for this. Stress the importance of their at least giving it a try always, no matter how difficult it may become. The people in the Job Corps are not interested in your past; they are interested in what you do with your chances here and what you do in the future. Don't be afraid to ask for help, for help is the key word of the Job Corps.

V. SUMMARY

Have we received any help since we've been here? What is some of that help? Have we given any help? If so, how? Have we really taken an interest in the job we have to do? If not, how can we help ourselves gain interest?

BIG BROTHER

PURPOSE: To instill in the new enrollee a personal sense of care from a stranger. The Big Brother also makes him feel welcome and tends to help him adjust to his new way of life.

BIG BROTHER

PROCEDURE: First Day and Week

Arrival at Kilmer Job Corps Center.

Taken to Orientation Dorm.

Greeted by Lead Corpsman and Group Leader.

Issued sheets, blankets, locker, lock and assigned to a bed by the Group Leader or Lead Corpsman.

Personnel records of each Corpsman made at the screening agency are collected by the Lead Corpsman.

All weapons are collected (knives, guns, chains, etc.)

Lead Corpsman shows new enrollees how to fill out forms on personal data forms on personal data for Group Leader.

Lead Corpsman then explains rules and regulations of the dorm and of the Center.

The Lead Corpsman takes the new enrollees on a tour; the dormitory, then the Center.

Everywhere the new enrollee goes he is escorted by a Lead Corpsman: somewhat as a personal guide.

Second Week

After one week of orientation the new enrollee is now ready to be put into a permanent dorm:

The Group Leader finds out where the vacancies are and notifies the other Group Leaders of the dorms.

The Group Leader then assigns the number of Corpsmen that he is going to receive to go meet the new enrollee.

The older Corpsmengo to the Orientation dorm and greet the new enrollees. Each older Corpsman then becomes the "Big Brother" of the new Corpsman he has met. They go to the permanent dorm where the older Corpsman (Big Brother) helps the new Corpsman unpack. He then orientates him to the rules and regulations of the dormitory and introduces him to everyone in the dorm.

The Big Brother stays with the new enrollee for one month or longer. His main function is to keep him occupied and to answer all of the questions asked by the new enrollee.

The dormitory procedure is explained such as group meeting (functions, etc.), cleanup; fire watch, etc. The social functions are also introduced to help the new enrollee feel more at ease.

The Big Brother actually re-orientates the new enrollee to the general operation of the Center and the rules and regulations governing the Center.

EXAMPLE: Dinner hours, class, pay-day, clothing procedure.

The Big Brother also explains the peer group process and what the purpose of group meetings is.

He lets it be known that every Corpsman is responsible for and to his fellow Corpsmen on and off the Center.

FEDERAL ELECTRIC CORPORATION
Kilmer Job Corps Center

INTER-OFFICE MEMO

TO: Distribution

DATE: 21 July 1966

FROM: [redacted]

SUBJECT: Procedures Standards for Behavior/Dress

The Corpsman House of Representatives has prepared and distributed a Corpsman Code of Conduct (11 October 1965) and a Kilmer Handbook. These booklets should be quite helpful to you in making your personal life at Kilmer positive and rewarding. This memo deals specifically with Behavior and Appearance. Know and do what is right.

A. Behavior

Corpsmen are expected:

1. To have respect for and abide by the laws and regulations which govern your conduct both on and off Center.
2. To have respect for the rights and privileges of other people.
3. To have respect for human dignity.

More specifically:

1. Attendance at classes and group meetings is mandatory.
2. Use of authorized entrances and exits is mandatory.
3. Respect for human dignity and for the rights and privileges of others is mandatory.
4. Respect for the laws of the land is mandatory.

Explanation and Penalty:

1. Unauthorized absences from class, group meetings or from the Center during free time will not be tolerated and will result in disciplinary action up to and including dismissal from Kilmer Center.

2. Going through, over and under fences will not be tolerated and will result in disciplinary action up to and including dismissal from Kilmer Center.

3. Having respect for human dignity, respecting the rights and privileges of others and respecting the laws of the land are in many ways one and the same thing because they all involve human relationships and human problems. As a group in a free society we simply cannot tolerate criminal acts such as thefts, assaults on others, destruction of property, drunkeness and disorderliness, use of narcotics, the bringing of alcoholic beverages or narcotics onto the Center. Neither can we tolerate refusal to abide by such simple rules as those governing conduct in the dining hall. Actions described above will result in disciplinary action up to and including dismissal from Kilmer Center.

B. Appearance

On the Center Dress:

1. Pants
   - a) Blue jeans must be clean and pressed.
   - b) Bermuda shorts are permissable but cannot be worn to vocational shops unless instructors give consent.
   - c) No personal alterations are acceptable.

2. Shoes
   - a) Boots, shoes or sneakers must be polished or clean and tied. Where safety standards are necessary sneakers may not be worn to vocational shops.

3. Shirts
   - a) Shirts whether khaki or dress must be pressed.
   - b) Tee shirts may be worn if clean and tucked in trousers.
   - c) Shirts must be buttoned and tucked inside pants. Ponchos or box back shirts may be worn outside pants.
   - d) Sweaters are acceptable.
   - e) No personal alterations are acceptable.

4. Hair

   a) Hair must be cut, combed and brushed - long hair styles and beards are not acceptable.
   b) Corpsmen may wear a mustache, but it must be kept trim and neat.
   c) Head rags, bandanas, face cream and stocking caps may only be worn inside dorms, and within the dormitory area.

5. General

   a) Off-Center attire must be worn to Center shows.
   b) Destruction of government property (includes- writing on sweatshirts, cutting sneakers, shirts, pants and changing patterns of Job Corps coats) is not acceptable.
   c) Showers should be taken each day.
   d) Teeth should be cleaned twice daily.
   e) Fingernails must be trim and clean.
   f) Sunglasses may be worn in buildings only if medically prescribed. (Exception: Dorm)

Off the Center Dress:

1. All clothes must be neat and clean.

   a) A shirt, tie and coat must be worn to dances.
   b) Clean blue jeans are allowed when leaving the center.
   c) No bell bottoms may be worn off Center.
   d) No Tee Shirts may be worn off Center, without a covering buttoned shirt.
   e) Clothing standards may be raised for field trips by the chaperon.

2. Shoes

   a) Boots may be worn only during the winter months. They must be shined, laced, and tied.
   b) Shoes must be shined, laced, and tied.

3. General

   a) Hair cut and face clean shaven at all times. (Exception: 4 b)
   b) See On Center Dress for additional information.

KILMER JOB CORPS CENTER
EDISON, N. J.

CODE OF BEHAVIOR & APPEARANCE

I came to Kilmer Job Corps Center to have the chance to improve myself, to improve my education and to learn a skill so that I can get and hold a job and be a good citizen in my country. To do this I must attend classes and group meetings daily; always do my best to learn, do what is right at all times and help myself and others.

I must be a good citizen whenever I leave the center on field trips, on pass, or on leave; I must remember that I am a guest of the people in the towns I visit. I must always act right so that everyone will know I am pleased to be their guest and proud to be a member of the Job Corps.

I must obey the behavior and appearance rules established by my House of Representatives and Kilmer Center and the laws of communities and states I visit. I have been given the rules; I understand them. I will accept discipline if I break a rule. I know I may be dismissed from Kilmer Center and Job Corps for poor performance or committing certain serious offenses on or off the Center. I will try to become a successful graduate.

[redacted]
NAME

255-72-9330
SS #

Aug-9-66
DATE

We wont a washigshin
To Keep Cleane af.

EVALUATION OF 2016-A

__________ (N): Positive attitude toward program and should develop into one of the most outstanding "lead" Corpsmen.

A mature young man and carries himself as such. Takes an active part in all group meetings.

__________ (W): Wishy-washy - is positive with himself but negative to other Corpsmen. Considers help from other Corpsmen as an imposition on his personality (riding him or trying to show him up, however, he reacts to a strong authoratitive figure in a positive manner).

__________ (W): Needs watching in that he has shown strong homosexual tendencies and we are aware (from past experience) that most homos are positive only to themselves and their needs.

__________ (N): Strong, quiet young man with a potential of becoming a lead Corpsman. Likes to be reassured of his positive attitude from time to time from his Group Leader.

__________ (S): Outstanding positive attitude about all things. Eager to become active in the Program. Takes an active and cooperative part in all designated duties in the Dormitory. Gets along with everyone.

__________ (S): Positive reaction to and contributes in all group meetings. Holds Group Leader's image as a personal guide line.

__________ (N): Quiet and unassuming, cooperates on all levels, when making contributions in group meeting his reaction is positive. He is witty but does not like to trade verbal blows with unworthy opposition, hence he is reserved with untimely chit-chat.

__________ (N): Indifferent to most things and needs constant reminders about personal behavior and attitude. He looks up to a strong authorative figure.

__________ (N): Clean-cut in appearance and possesses a mature outlook to other Corpsmen's problems. Very direct and unerring in approach to all things at this point. Could become one of the best leads in camp.

__________ (N): Humorous, witty, and honest with a deep rooted personal responsibility to fellow Corpsmen. Cannot be coerced into petty moves by "weak sisters".

S. Kornhause
L. Bullock

EVALUATION
2016-A

[redacted] (W)
[redacted] (W)
[redacted] (W)
[redacted] (W)

[redacted] (W)
[redacted] (W)
[redacted] (W)

These seven corpsmen exhibit similar traits in their positive attitudes toward group living and other aspects of the Job Corps. Their weakness as individuals may be easily seen by their lack of total interaction. Their evident weakness could very well make them susceptible to intimidation from stronger corpsmen.

5/9/66

2016-B

CORPSMAN EVALUATION

(W) - He remained one night and immediately went AWOL.

(W) - He remained three days and wnt AWOL on 5/7. His neagativeness toward the program is very evident.

(W) - These two individuals were inseparable. They seemed
(W) - apathetic. They didn't exhibit any strong positive nor negative attitudes.

(N) - seemed to possess a positive attitude toward the program. He is reserved, yet very articulate in relating his thoughts.

CORPSMEN EVALUATIONS
2015-A

April 25, 1966

These Corpsmen all showed very positive qualities toward the Kilmer concept and displayed it by cooperating to the fullest with the Group Leaders and their fellow Corpsmen. All were very outstanding and readily stood out from just the average Corpsman.

All of the listed Corpsmen here are positive but not overly cooperative as the above group. They can be depended upon to do whatever they are told but some will complain and try and present an excuse to get out of the given situation. However, if there is no escape possible this group will give one-hundred percent cooperation.

These Corpsmen are borderline cases and could be very positive or very negative. They are cooperative but must be reprimanded occasionally to keep them in line.

These three Corpsmen are manipulators and must be reprimanded constantly. They will try and manipulate other Corpsmen by threats, gambling, beating, or whatever means necessary. They must be watched constantly.

Mr. Anderson

Evaluation Report
Dorm 2015-B
R. Walters
Group Leader
5/9/66

1. - cooperative individual; somewhat shy and reserved. (N)

2. - somewhat school boyish, but definitely a positive asset. Has a friendly mannerism. (N)

3. - cooperative but has to be guided at the beginning. (N)

4. - extremely positive individual who responds well to the Kilmer atmosphere. Physically outstanding and is able to use his stature for constructive purposes. (N)

5. - negative, hostile attitude. Has to be constantly told what to do. However, he could be an asset with a little motivation on his part. (N)

6. - quiet individual who appears to respond well to dorm living. Very cooperative. Unfortunately, he contacted swollen glands and had to be sent to the infirmary before I could attain a final evaluation. (N)

7. - cooperative individual who responds well to group living. (N)

8. shy, quiet individual. Was unable to obtain complete evaluation. (N)

9. - very helpful person, but is little hesitant to commit himself totally to the atmosphere. (N)

10. - unobstructive but not completely won over as yet. Very hesitant. (N)

11. - positive asset who should be able to vanguard any group. Eager to learn. (N)

12. - slow but not obstructive. Appears unmotivated at this point. (N)

13. - hostile, belligerent individual who is constantly stirring up discontent. Recommend that he be sent home before starting further trouble. Definitely not group material. (N)

14. - continually a source of agitation and turmoil. Has hostile attitude and often is insubordinate. Again, recommend his dismissal. (N)

15. - appears cooperative. (W)

16. - friendly individual who responds well. However, wants to be terminated.

17. - very helpful person who appears to respond well to group atmosphere. A bit silly at times but still a positive asset. (N)

18. - a bit reluctant to obey directive but appears eager to learn. (N)

19. - friendly and eager individual who remains somewhat uncertain as to why he is at . Should be positive asset. (N)

20. - cooperative, but noisy individual.

21. - somewhat slow mentally, but willing to work hard. Positive attitude toward . (W)

22. - immature boy who wants to learn, but misses his family. Extremely capable but will have to mature further. (W)

23. - cooperative and friendly. Appears eager to learn. (W)

24. - Outstanding. Devours every piece of literature that is given to him. Extremely eager to get ahead but lacks the education. Positive asset.

25. - eager to learn; cooperative. (W)

26. - completely positive individual. Very willing worker who obeys directives. (W)

27. - somewhat hostile. Southern extraction within causing racial bigotry without. Could be troublesome. (W)

28. - relative of . Same negative characteristics. Had great deal of trouble with . Extremely beligerent. (W)

29. - plans to terminate. Bigot, but is very cooperative while in the dorm. (W)

30. - bosom friend of . Extremely narrow minded individual who plans to terminate. Cooperative, but highly introverted. Mental process is slow and often vague.